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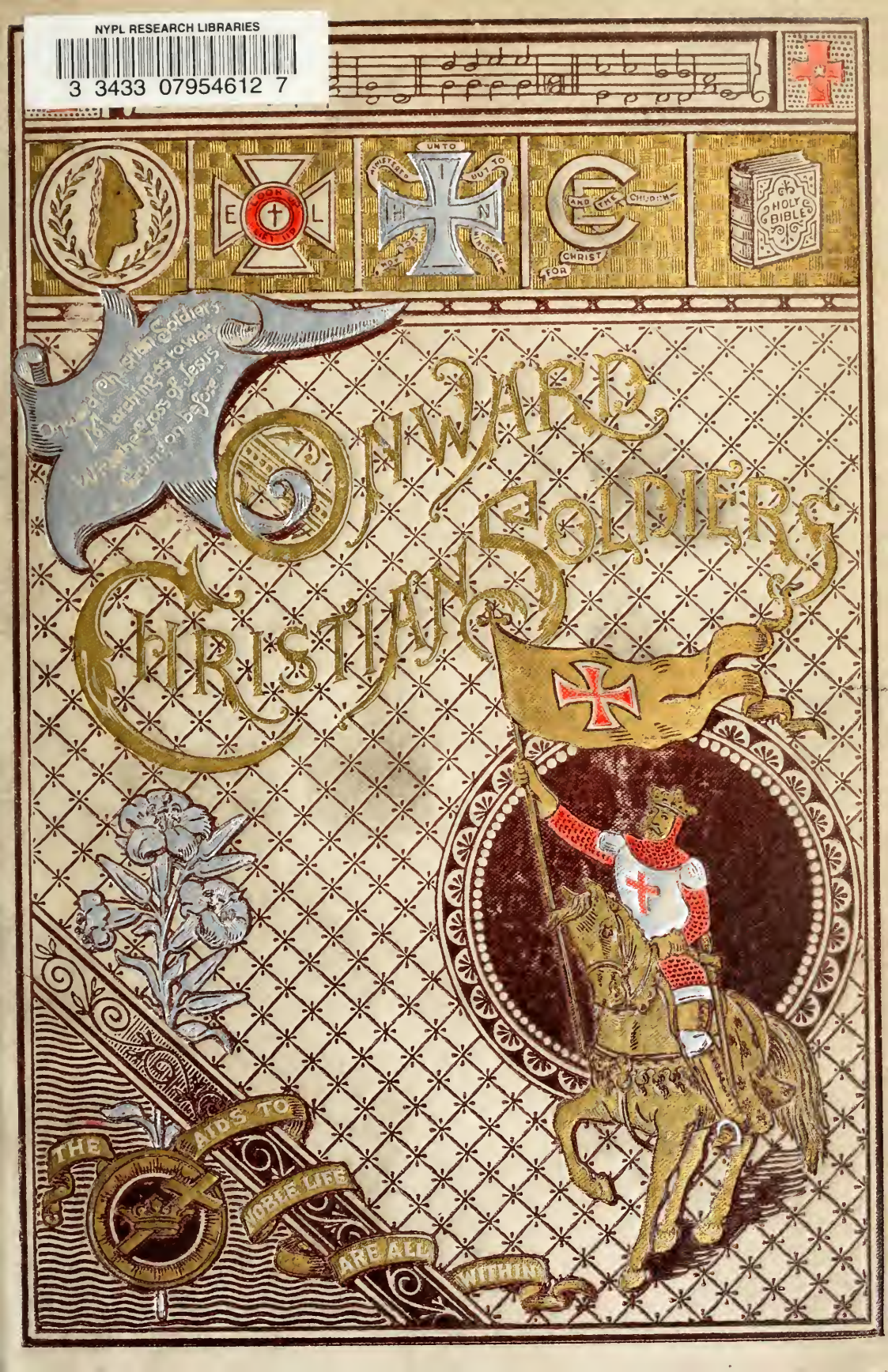

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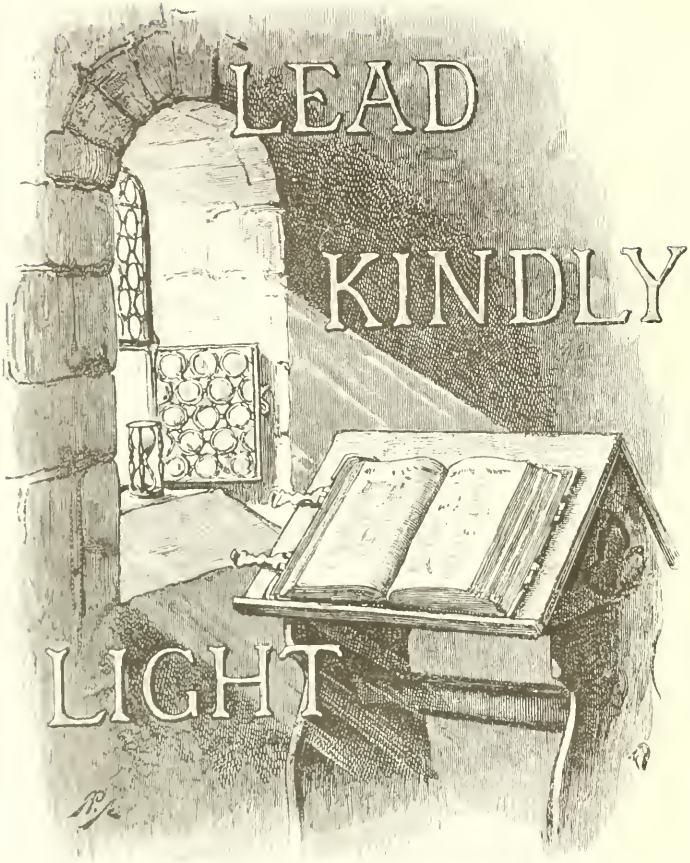
LEAD
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"The Aids to Noble Life are All Within."

Onward, Christian Soldiers,

AN

Autographic Year-Book

AND

CHRISTIAN COUNSELLOR

FOR

EVERY DAY IN THE YEAR:

CONTAINING

Seven Hundred and Seventy-four Quotations from the Holy Bible, and Seven Hundred and Fifty-six Profound and Instructive Selections in Prose and Verse from the Writings and Sayings of the World's Greatest Thinkers, prepared for the Great Army of Christian Workers,

By ***MARY LOWE DICKINSON,***

General Secretary of "The Order of The King's Daughters."

E

ALSO, SIX SEPARATE ARTICLES.

Relative to the Origin, Aims, Growth, Constitutions, By-Laws, Etc., of the following Noble Christian Organizations:

"The International Order of The King's Daughters and Sons," "The Christian Endeavor," "The Epworth League," "The Baptist Young People's Union of America," "The Chautauqua Circles," "The Y's of the Woman's Christian Temperance Union."

BY THE FOUNDERS AND PROMOTERS OF THE SEVERAL ORDERS.

With Illustrated Hymns, Portraits, Etc., Etc.

E

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"The Grand Morality is Love of God."

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Portrait of Kate Fisher Kimball.

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INTRODUCTION

In the preparation of this book the author has aimed to supply to every Christian Soldier, under whatever branch of the great army he may be enlisted, the daily strength for the daily warfare, of great thoughts from those who have already been victors in the fields of spiritual conflict. The work has been done, in the hope that many a brave young soul will be still braver for its help, readier to put on the whole armor of God, quicker to see and stronger to resist both inward and outward foes, and more eager to press forward, laying aside every weight, toward the prize of his high calling in Christ Jesus.

Included also, are full sketches of the growth and progress of each one of the Societies for the use of which it has been compiled.

The Christian Endeavor chapter has been prepared by Rev. Francis E. Clark, D. D., the well known founder of the Christian Endeavor movement, which has reached such gigantic proportions and has become such a marvelous influence on the Christian life of the young people of the world.

The Epworth League sketch has been provided by Rev. Joseph Berry, a man whose life and thought, through the columns of the *Epworth Herald*, of which he is the editor, are leading and shaping the life of the young people of the Methodist Episcopal Church.

The story of the Young People's Baptist Union of America, is given by Rev. J. M. Coon, D. D., who has been identified with its

work from the beginning, and was proprietor and editor of *The Loyalist.*

Miss Kate F. Kimball, the Secretary of the CHAUTAUQUA ASSOCIATION, has prepared the most interesting article concerning the Chautauqua Societies, and Mrs. Francis J. Barnes, the National Superintendent of the Young Woman's Department of the Woman's Christian Temperance Union gives us the inspiring story of the Y's.

The International Order of THE KING'S DAUGHTERS AND SONS is treated by Mrs. Mary Lowe Dickinson, General Secretary of the Order.

All of the above are accompanied by photographs of the persons most intimately connected with the founding and work of the various organizations. Together these sketches make a collection of all that is most valuable to know concerning the great army of young people who are enrolled under one or another of these Society names, and who are striving for the best development of heart and thought.

To Christian Soldiers everywhere, this work is respectfully dedicated.

Mary Lowe Dickinson

Dedication

TO

THE CHRISTIAN SOLDIERS

By MARY LOWE DICKINSON.

To rally all grand forces, and to stand
Armored and dauntless in the widening breach,
Closing the ranks where braver souls went down,—
This is your task!—To lift the banner high
That waves God's legions on to victory
O'er wrongs that trailed that banner in the dust.
To wage unceasing war upon the sins
That wreathe the nation's brow with scorn and shame;
To halt not on the march,—sheathe not the sword,
Nor rest the lance, nor lay the armor by
Till giant evils lie among the slain.
To keep the ear ajar for voice of God,—
The eye alert for sign of messenger
From near or far that brings His high command;—
To keep the hand to toil, the feet to haste,
The voice to echo loyally His own,
The heart to throb swift answer to His will.

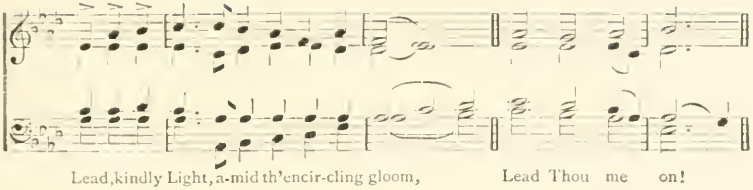
All this, and more;—to lift the stricken up;
On grievous wounds to pour the oil and wine;
To heal where hurt is sorest, to bow down
And raise the fallen and to lead the blind;
To answer every plaint of human pain,
And strengthen e'en the little ones of God.

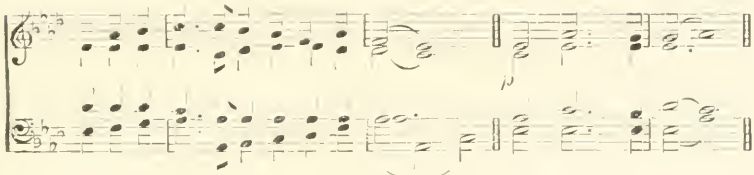
Ah, glorious work! worthy the knightliest soul
That ever 'neath the banner of the Cross
Set steadfast face toward far Jerusalem,
Or died, for right to guard an empty tomb.
Small need to quarrel o'er His sepulchre;
His grave is wheresoe'er the Christ-love dies;
He lies enshrouded in the hearts of men;
Where He should reign—He lies dethroned, uncrowned

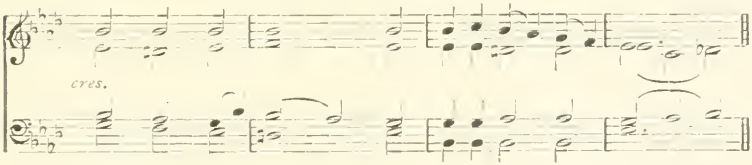
To rise in strength and cast the evils out
That slay the Christ-life in the human soul—
This is the work!—And the reward is this:—
To see on human faces, stained and scarred,
The dawning light that says the Lord is risen!—
That they have seen, like Mary, face to face,
The majesty of kingliness and power,
The tenderness of wondrous love and grace,
By which all wrongs shall measure their brief hour,
And, one by one, before the matchless light,
Slink, Judas-like, each to its own dark place.

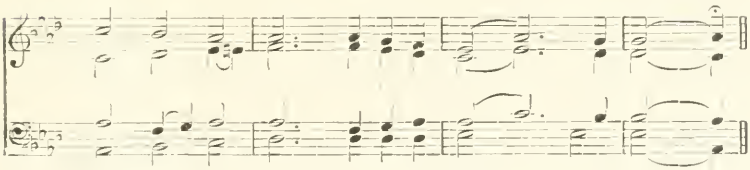
LEAD, KINDLY LIGHT

Tune—LUX BENIGNA.







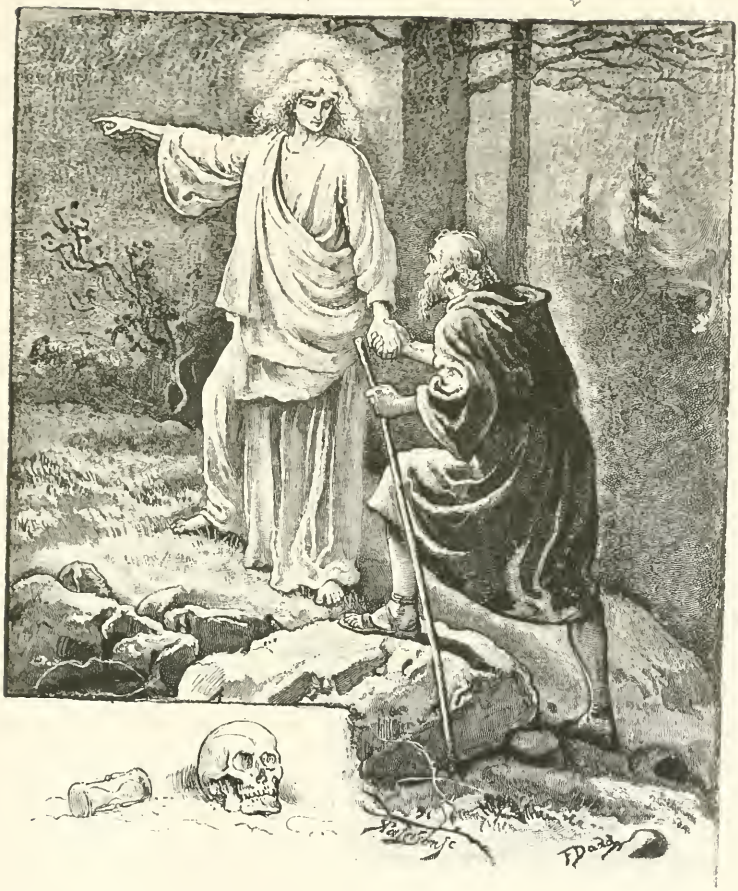


LEAD, KINDLY LIGHT

LEAD, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel-faces smile
Which I have loved long since, and lost awhile.



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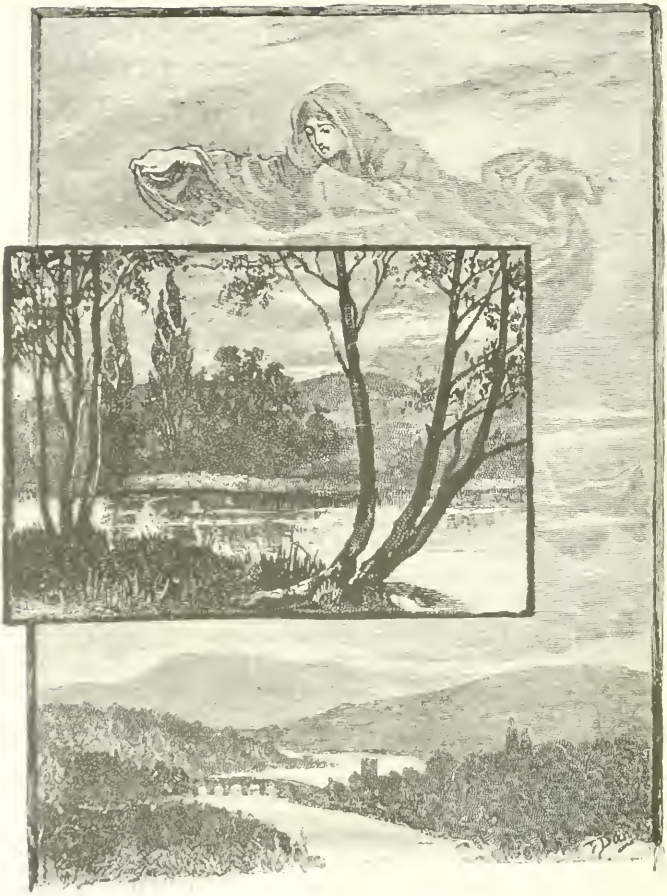
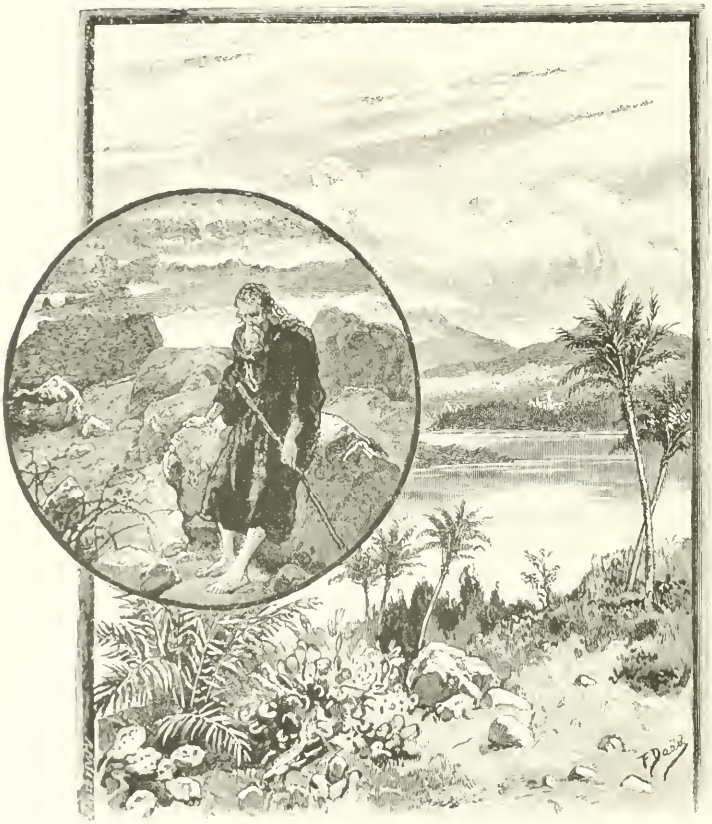
Lead Thou me on!



THE night is dark, and I am far from home,
Lead Thou me on!

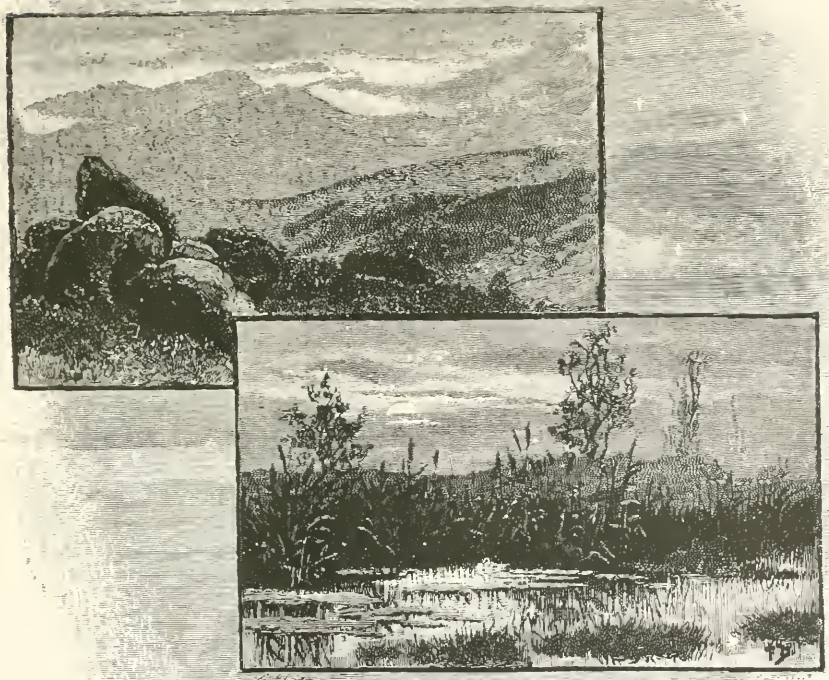
KEEP thou my feet;



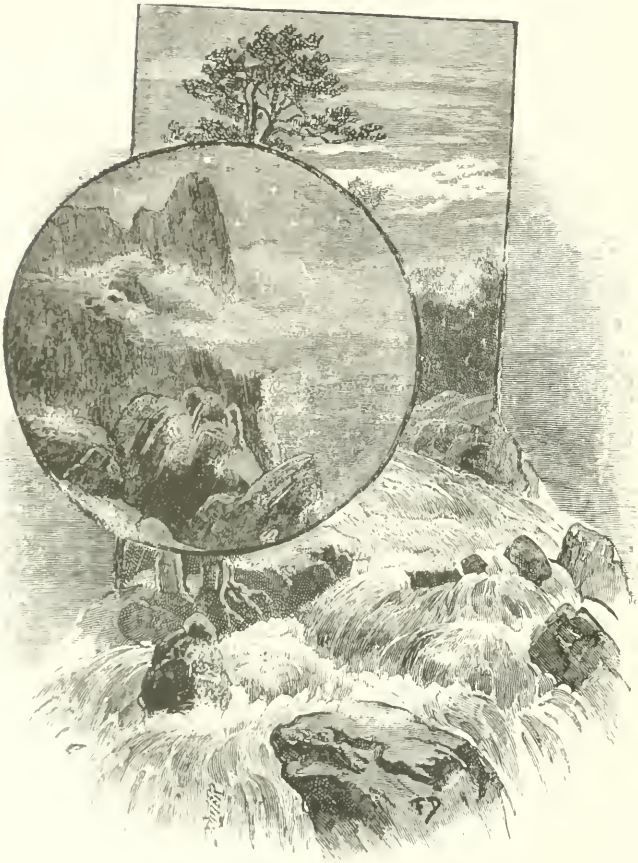
I DO not ask to see
The distant scene, — one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!

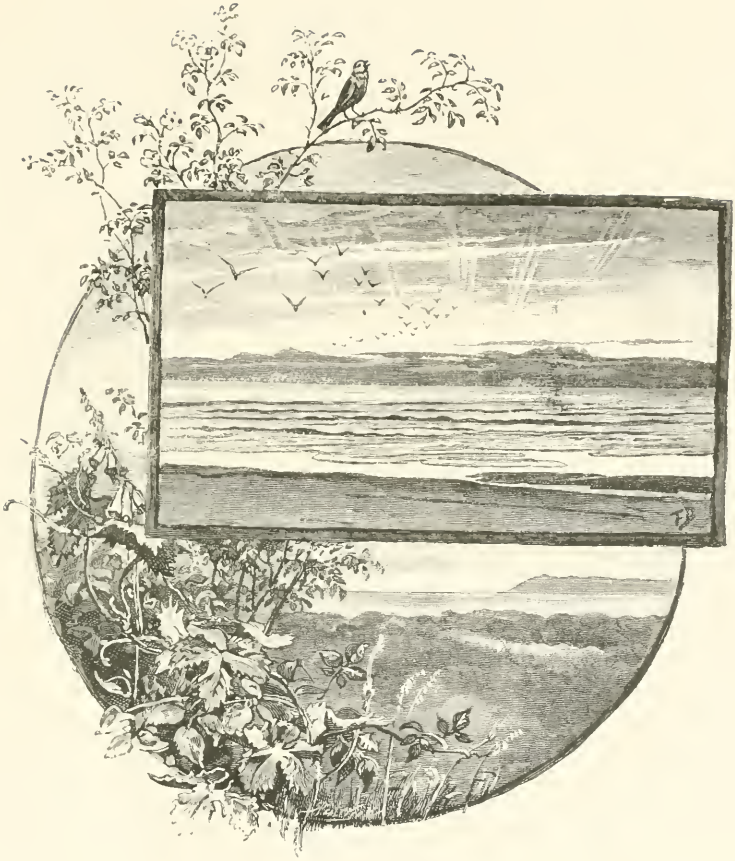
REMEMBER, not past years.



So long Thy power hath blessed me, sure it still
Will lead me on,
O'er moor and fen . . . . . .



O'ER crag and torrent,



Till

THE night is gone; . . .

AND with the morn those angel faces smile

WHICH I have loved long since,

AND lost awhile.

ONWARD, CHRISTIAN SOLDIERS.

If any man be in Christ, he is a new creature.—2 Cor. v. 17.

Behold, I make all things new.—Rev. xxi. 5.

January 1.

Birthday.

WE cannot see what God means we shall do in the future, or read His purpose concerning our fields of work. It *looks* as if He meant to open our eyes to the needs of every field, and to open doors for workers everywhere. But if we cannot see what we are to do, we can see what we are to be. The light falls clearly along the road to character. There is no shadow on the Christ. Looking unto Him and following Him, we cannot fail of a vision of the image into which we are to be changed. M. L. D.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs;
He most lives,
Who thinks most, feels the noblest, acts the best."

P. J. Bailey.

Put on the new man which after God is created in righteousness and true holiness.—Eph iv. 24.

Study to show thyself approved unto God, a workman that needeth not to be ashamed.—2 Tim. ii. 15.

January 2.

Birthday.

LET us do right, and then whether happiness comes or unhappiness is no very weighty matter. The well-being of our souls depends only on what we are; and nobleness of character is nothing else but steady love of good and steady scorn of evil. FROUDE.

So act that your principle of action would bear to be made a law for the whole world. KANT.

Is Christ in us? be ours the glorious dower
To show the Saviour shining in our face,
And through our eyes forth-putting His sweet power
To help the weak and wayward with His grace;
Oh, let not sin in us these windows dim,
Through which the world might catch some glimpse of Him.

R. MILTON.

Therefore to him that knoweth to do good and doeth it not it is sin.—James iv. 17.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.—John xiv. 6.

January 3.

Birthday.

THE breath of God blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them those new and secret faculties, by which those who are born again are said to see the *kingdom of God.* DRUMMOND.

To me at Thy feet the Comforter give,
Who thirst to admit Thy spirit and live;
The weakest believer acknowledge for Thine,
And fill me with rivers of water divine.

The kingdom of God is within you.—Luke xvii. 21.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.—1 Tim. vi. 17.

January 4.

Birthday.

GOD will not let us get lodged in the temporal, but is always shoving us on to what is beyond. Whoever undertakes to build him a paradise in things and stay in them, is either defeated and driven out of his project, or is compelled in deep sorrow to find that what he took for pure delight is destitute of all satisfaction; a dry cup, or even a condition of bitter suffering. God is commanding us off, every hour of our lives, towards things eternal, there to find our good and build our rest. BUSHNELL.

"If in our daily course our mind
Be set to hallow all we find,
New treasures still of countless price, God will provide."

The things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv. 18.

By prayer and thanksgiving, let your requests be made known unto God.—Phil. iv. 6.

January 5.

Birthday.

AS flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly favor, let down the shower perfumed with the heart's gratitude.

H. W. BEECHER.

The mighty chords are made of little strings,
Each voice has part in the great chorus clear;
And so, dear child, happy in childish things,
Say, "Thank you," softly, and the Lord will hear.

SUSAN COOLIDGE.

He kneeled upon his knees three times a day, and prayed, and gave thanks before his God.—Dan. vi. 10.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. v. 16.

January 6.

Birthday.

ALL men's character is *plastic;* some more, some less. God speaks of men as potters' clay. In the jostle and companionship of these plastic characters, they mould and shape each other. We may hold fellowship with men of all kinds, if we go among them with the same motives with which Jesus went. He went with the publicans and sinners as a physician goes into the plague hospital. If that be your spirit you may bless wherever you walk.

Still shines the light of holy lives
  Like star-beams over doubt;
Each sainted memory, Christ-like, drives
  Some dark possession out.

Ye are the light of the world.—Matt. v. 14.

Now if need be, ye are in heaviness through manifold temptations.—1 Peter i. 6.

The Lord knoweth how to deliver the godly out of temptation.—2 Peter ii. 9.

January 7.

Birthday.

SATAN seldom comes to Christians with great temptations or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins; the devil brings you a little temptation; "There is no great harm in this," and so by these little chips we are at first easily lighted up, and at last the green log is burned. REV. J. NEWTON.

Father, before Thy footstool kneeling,
Once more my heart goes up to Thee,
For aid, for strength, to Thee appealing,
Thou who alone canst succor me.

Lead us not into temptation.—Luke xi. 4.

Be of good cheer.
I believe God that it shall be even as it was told me.—Acts xxvii. 25.

January 8.

Birthday.

GOD is not afar off. Guarded by His protecting hosts, no danger unforeseen by the Divine eye can befal us. He sees our trials and experiences to-day with an eye as loving as when He watched St. Paul's journey to Rome, under guard of the Centurion. And He will assuredly encourage our faith and strengthen our trust, if we call upon Him, as He did that of this Christian prisoner. We may "be of good cheer" if our faith rests in God.

Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befal,
Bright and blessed, calm and free.

FRANCES RIDLEY HAVERGAL.

The Lord's hand is not shortened, that it cannot save.—Isaiah lix. 1.

I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.—Matt. xxv. 25.

Take therefore the talent from him.—Matt. xxv. 28.

January 9.

Birthday.

SUCCESS is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in God's sight as for another whose natural abilities and opportunities are five times as good, to carry his talents up to ten. CRAFTS.

"The form hung high upon the road
Of Him who gave His life to be our good;
Beyond priests flitted, bowed, and murmured meet
Among the candles shining still and sweet.
Men came and went, and worshipped as they could,
And still their dust, a woman, with her broom,
Bowed to her work, kept sweeping to the door.
Then saw I, slow through all the pillared gloom,
Across the church a silent figure come:
'Daughter,' it said, 'thou sweepest well my floor'!
It is the Lord, I cried, and saw no more."

Watch therefore for ye know neither the day nor the hour when the Son of man cometh.—Matt. xxv. 13.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii. 39.

January 10.

Birthday.

OH, how God loves those who come boldly to Him in their foul, ragged garments, and ask as of a Father for some garment worthy of Him! You wait to be familiar till God shows a smiling face; but I tell you that if you will open your heart thoroughly to Him you will cease to trouble about the aspect of His face. FENELON.

Through love to light! Through light O God to Thee
Who art the love of love, the eternal light of light.

For this is the love of God, that we keep his commandments, and his commandments are not grievous.—1 John v. 3.

For we are laborers together with God: ye are God's husbandry, ye are God's building.—1 Cor. iii. 9.

January 11.

Birthday.

WE are all builders. Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays another block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

REV. J. A. WORDEN.

Souls are built as temples are,—
Based on truth's eternal law;
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

SUSAN COOLIDGE.

Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye are also builded together for an habitation of God through the Spirit.—Eph. ii. 20, 21, 22.

Blessed are they whose iniquities are forgiven, and whose sins are covered.—Rom. iv. 7.

When we were yet without strength—Christ died for the ungodly.—Rom. v. 6.

January 12.

Birthday.

PURPOSE strongly, by the grace and strength of God, wholly to sacrifice some one sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch.

Fix by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite grace. If thou art tempted to be angry, try hard, by God's grace, to be *very* meek; if to be proud, seek to be *very* humble.

E. B. PUSEY.

Come, come to His feet, and lay open your story,
Of suffering and sorrow, of guilt and of shame;
For the pardon of sin is the crown of His glory,
And the joy of our Lord, to be true to His name.

REV. F. FABER.

While we were yet sinners Christ died for us.—Rom. v. 8.

Thus saith the Lord: Behold I set before you the way of life and the way of death.—Jer. xxi. 8.

January 13.

Birthday.

CHRISTIANITY is to teach us the Art of Life. And its whole curriculum lies in one word—"Learn of Me." Unlike most education, this is almost purely personal; it is not to be had from books or lectures or creeds or doctrines. It is a study from the life. Christ never said much in mere words about the Christian graces. He lived them, He was them. Yet we do not merely copy Him. We learn His art by living *with* Him, like the old apprentices with their masters.

DRUMMOND.

I ask for patience, faith and meekness,
  And love divine that all endures;
Give me Thy strength to meet my weakness
  Since Thou hast said, "All things are yours."

And this is the name whereby he shall be called, ***The Lord our Righteousness.***—Jer. xxiii. 6.

The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.—Prov. xi. 6.

January 14.

Birthday.

THE Lord says: *Be ye perfect.* Dost thou then aim after perfection or dost thou excuse thy willful shortcomings and say: *To err is human*—nor hopest that it may also be found human to grow divine? Then ask thyself, for thou hast good cause, whether thou hast any part in Him.

THOMAS WINGFOLD.

Now Lord, what wait I for?
  On Thee alone,
My hope is rested,—
  Seal me Thine own!
Only Thine own to be,
Only to live to Thee.
    Thine, with each day begun,
    Thine, with each set of sun,
    Thine, till my work is done.

ANNA WARNER.

That man was perfect, and upright, and one that feared God and eschewed evil.—Job i. 1.

For yet a little while, and He that shall come will come, and will not tarry.—Heb. x. 37.

January 15.

Birthday.

OUR brains are seventy-year clocks. The angel of life winds them up once for all, then closes the cases, and gives the key into the hand of the angel of resurrection. "Tic-tac, tic-tac!" go the wheels of thought; our will cannot stop them; madness only makes them go faster. Death alone can break into the case, and, seizing the ever-swinging pendulum which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our aching foreheads. O. W. HOLMES.

One sweetly solemn thought
  Comes to me o'er and o'er;
I am nearer home to-day
  Than I ever have been before.

PHŒBE CARY.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.—Ps. xxiii. 4.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.—Ps. cxxxix. 1, 2.

January 16.

Birthday.

NEVER think that Blind Fate has left you helpless at the door of creation like a foundling child; but believe that God is your Father, and that He has led you, a free-born son, into this school of life to learn and to labor. Learn to believe that you and I and every one has a place in the great scheme of this world; that God has given us power and talents and placed us here to be workmen, and that we have a work to do which will not be done at all, unless it be done by us.

"Put any burden on me, only sustain me.
Send me anywhere—do only go with me.
Sever any tie that binds me, but the bond that
binds me to thy service and to thy heart."

Thou compassest my path and my lying down, and art acquainted with all my ways.—Ps. cxxxix. 3.

He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.—Heb. xi. 6.

January 17.

Birthday.

PRAY till prayer makes you forget your own wish, and leave it or merge it in God's will. The Divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it. F. W. ROBERTSON.

Be not afraid to pray—to pray is right.
Pray, if thou canst with hope; but ever pray,
Though hope be weak, or sick with long delay:
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see:
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

HARTLEY COLERIDGE.

O, my God, incline thine ear and hear.—Dan. ix. 18.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. iv. 12.

January 18.

Birthday.

EVERY earnest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellow-men lovingly done, every little act that is conscientiously performed for Christ's glory helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."

T. L. CUYLER, D.D.

Purity of motive and nobility of mind shall rarely condescend
To prove its rights and prate of wrongs, or evidence its truth to others.

TUPPER.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii. 13.

But if we hope for that we see not, then do we with patience wait for it.—Rom. viii. 25.

January 19.

Birthday.

"TO step out of self-life into Christ-life; to lie still and let Him lift you out of it; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to heed and to fulfill; to serve Him by waiting; to cease to hurry so that you lose sight of His face; to learn to follow Him and not to run ahead of orders; to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life-tide to shine and glow through—this is rest."

Be my All; in all I do
  Let me only seek Thy will;
Where the heart to Thee is true,
  All is peaceful, calm, and still.

FRANCKE.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.—Isaiah xxx. 15.

Wait on the Lord; be of good courage and He shall strengthen thine heart: wait I say on the Lord.—Ps. xxvii. 14.

January 20.

Birthday.

"ALL have a crook in the lot, a skeleton at the feast; all have a conflict to maintain with contending duties, and perplexing difficulties, and intricate positions—with cares, strifes and sorrows. It is the Christian only, who going forth at his own charges, can engage in the life-battle successfully. He struggles against despondency. He conquers difficulties, he rises above sorrows and disappointments, that His Father may be glorified in him to the utmost."

O, Hand that never breaks the bruised reed!
O, Voice that held the waves in its control!
Speak peace and let the prisoned life be freed.
Pass grandly o'er the tossings of my soul,
Bind up my fragments to a perfect whole.

M. L. DICKINSON.

They that seek the Lord shall not lack any good thing.—Ps. xxxiv. 10.

Jesus of Nazareth who went about doing good, and healing all that were oppressed of the devil: for God was with Him.—Acts x. 38.

January 21.

Birthday.

"GIVE us grace that we may daily endeavor to follow the blessed steps of His most holy life." What are these steps? Perhaps you are not even looking to see what they are, let alone following them. Following the *steps* is quite a different thing from thinking to follow one's own idea of the general direction of a course. "Who went about doing good." Do your steps correspond with that? *actively doing good.*

HAVEGAL.

We serve Him in the good we do,
  The blessings we embrace,
Not lighting farthing candles for
  The palace of His grace.

ALICE CARY.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.—Acts xi. 21.

He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.—1 Sam. ii. 9.

January 22.

Birthday.

"THE two words in the Bible 'saint' and 'holy' mean the same thing: they mean given to God. There are two young girls, the one has given herself to God—has resolved to do His work, obey His will and try to become like His well-beloved Son; the other is living just to have a good time. The first may have a quick temper; may say every day something which she is sorry at night that she has said. The other may be naturally so amiable that she never speaks a cross word. But if the first has *given herself* to God and is *trying* to control her temper, she is a saint. And if the other is living without care for God, she *is not* a saint."

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God.

As he which hath called you is holy, so be ye holy in all manner of conversation.—1 Pet. i. 15.

The Lord passed by, and a great and strong wind rent the mountains . . . ; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire; but the Lord was not in the fire: and after the fire a still small voice, . . . and Elijah heard it.—1 Kings xix. 11-13.

January 23.

Birthday.

A MAN has a right to go to God by any way which is true to him. If you can think it out, that is your privilege. If you can feel it out, that is your privilege. One thing is certain: the child has a right to nestle in his father's bosom, whether he climbs there on his knee or by the chair from behind; any way, so that it is his father. Wherever you have seen God pass, mark it, and go and sit in that window again. HENRY WARD BEECHER.

And not for signs in heaven above
  Or earth below they look,
Who know with John His smile of love,
  With Peter His rebuke.

But warm, sweet, tender, even yet
  A present help is He;
And faith has still its Olivet
  And love its Galilee.

J. G. WHITTIER.

Beloved, believe not every spirit; but try the spirits whether they are of God.—1 Jno. iv. 1.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. xxi. 4.

January 24.

Birthday.

SORROW will look differently from the other side. When we have clasped the strong hands of those who are helpless here; when we have looked in the shining eyes of those who never saw the sunlight on the hills; when we have sung the songs of the redeemed with those whose lips were sealed on earth, then shall we see sorrow from the other side, and know it not sorrow, but something strangely sweet and promiseful like the gray dusk before the dawn.

O for a thankful song with every breath,
While amid fading flowers and withering grass,
I, with Thee, through the grave and gate of death,
On, to my joyful resurrection pass.

ANNA L. WARING.

God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ.—1 Cor. i. 9.

If we love one another, God dwelleth in us, and his love is perfected in us.—1 John iv. 12.

January 25.

Birthday.

"THE greatest thing," says some one, "a man can do for his Heavenly Father is to be kind to some of His other children." I wonder how it is we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back, for there is no debtor in the world so honorable, so superbly honorable, as Love. HENRY DRUMMOND.

Do the work that's nearest,
  Though it's dull at whiles,
Helping when we meet them
  Lame dogs over stiles;
See in every hedgerow
  Marks of angels' feet,
Epics in each pebble
  Underneath our feet.

CHARLES KINGSLEY.

Love one another; for love is of God.—1 John iv. 7.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.—Rom. xii. 3.

January 26.

Birthday.

THE highest and most profitable lesson is the true knowledge and lowly esteem of ourselves. It is great wisdom and perfection to think nothing of ourselves and to think always well and highly of others. If thou shouldest see another openly sin, or commit some heinous offense, yet oughtest thou not to think the better of thyself; for thou knowest not how long thou shalt be able to stand. We are all frail; but do thou esteem none more frail than thyself.

THOMAS À KEMPIS.

Give me the lowest place; or if for me
That lowest place too high, make one more low,
Where I may sit and see
My God, and love Thee so. CHRISTINA G. ROSSETTI.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

The Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.—Deut. xxxi. 6.

January 27.

Birthday.

LIFE bears us on like a stream of a mighty river. We may be shipwrecked; but we cannot be delayed. Whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us; then we take leave of earth and its inhabitants. Of our future voyage, there is no witness save the Infinite and Eternal. BISHOP HEBER.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from thee:
Jesus, Saviour, pilot me. ANON.

The Lord shall guide thee continually.—Isa lviii. 11.

And lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

And thou shalt speak my words unto them, whether they will hear or whether they will forbear.—Eze. ii 7.

January 28.

Birthday.

"CARRY Christ with you to your unconverted friends. Tell them what Christ has done for you, and, as it were, add your knock to His knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the power which any Christian has with the sinning and suffering around him. Such as have never had this glorious Son of God living in their hearts, it is because they do not want Him there."

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee. J. G. WHITTIER.

Study to show thyself approved unto God, a workman that needeth not to be ashamed.—2 Tim. ii. 15.

Rejoice because your names are written in Heaven.—Luke x. 20.

Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.—Psa. lxiii. 7.

January 29.

Birthday.

I DO not know when I have had happier times in my soul, than when I have been sitting at work, with nothing before me but a candle and a white cloth, and hearing no sound but that of my own breath, with God in my soul and heaven in my eye. I rejoice in being exactly what I am,—a creature capable of loving God, and who, as long as God lives, must be happy. I get up and look out of the window and gaze at the moon and start and think myself one of the happiest beings in the universe.

A Poor Methodist Woman, 18th Century.

O may our Saviour stay through all our life-time near us,
With ever-joyful hearts and heavenly peace to cheer us;
And keep us in His grace, and guide us, when perplexed,
And free us from all ills in this world and the next.

I thank Thee and praise Thee O God.—Dan. ii. 23.

O, man of God, follow after righteousness, godliness, faith, love, patience, meekness.—1 Tim. vi. 11.

January 30.

Birthday.

"THE heroes of the past were men to whom waiting was impossible, who rushed impetuously to achieve the impulse of the hour. But Thou hast created a new form of greatness, a fresh type of manhood. In Him whom we call the Son of Man Thou hast exalted into a mountain what yesterday was a valley. Thou hast made patience divine."

The heart that trusts forever sings,
And feels as light as it had wings,
A well of peace within it springs,
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will.

T. WILLIAMS.

Rest in the Lord and wait patiently for Him.—Ps. xxxvii. 7.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 13.

January 31.

Birthday.

I GO into a sculptor's studio, and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click! I say, "Why don't you strike harder?" "Oh," he replies, "that would shatter the statue." So he works on patiently, and after a while the features come out, and everybody that enters the studio is charmed and fascinated. God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature. TALMAGE.

There comes a spring for every snow,
For every death a life hereafter;
And they whose tears have bitterest flow
Shall fill their lips with sweetest laughter.
ROSE TERRY COOKE.

The disciple is not above his master: but every one that is perfect shall be as his master.—Luke vi. 40.

We beseech you brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would *abound* more and more.—1 Thes. iv. 1.

February 1.

Birthday.

"IT is impossible for the believer to pause in his heavenward journey. He is either advancing or going backward. 'Forward and onward,' must ever be his motto. The Sun risen on the soul, with healing in His wings shall never stand still—onward it will roll in its glorious orbit, penetrating with its beams every dark recess, until all mental shadows are lost in its unclouded and eternal splendor."

Then let me die the death of those
  Whom Jesus washes in His blood,
Who on His faithfulness repose,
  And know that He indeed is God;
Around His throne we all shall meet,
And cast our crowns beneath His feet. KELLY.

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. i. 6.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.—Matt. vi. 24.

February 2.

Birthday.

THE well-defined spiritual life is not only the highest life, but it is the most easily lived. The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep, about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light.

DRUMMOND.

Perish policy and cunning:
  Perish all that fears the light;
Whether losing, whether winning,
  "Trust in God, and do the right."

NORMAN MACLEOD.

My yoke is easy, and my burden is light.—Matt. xi. 30.

And Jesus said—Fear not; from henceforth thou shalt catch men. And they forsook *all* and followed Him.—Luke v. 10, 11.

February 3.

Birthday.

"MANY people are skeptical concerning the Christian life, because so many who claim to be living it, are unworthy. There is great injustice in this reasoning—"Does the sheep despise its fleece because the wolf has worn it? Who blames a crystal river because some melancholy men have drowned themselves in its streams? The best drugs have their adulterates." "One in twelve was the proportion of the betrayers of the faith at the beginning, and probably the ratio has not increased."

I am unworthy,—yet for their dear sake
  I ask, whose roots planted in me are found,
For precious vines are propped by rudest stake,
  And heavenly roses fed in darkest ground.
Beneath my leaves, though early fallen and faded,
  Young plants are warmed, they drink my branches' dew.
Let them not Lord, by me be Upas-shaded;
  Make me for their sake firm, and pure, and true.

CLARKE.

Every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.—Luke vi. 44.

The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. —Isa. xiv. 3.

February 4.

Birthday.

"GOD writes straight on crooked lines." Into every life come sorrows and cares. If the Christian takes no thought about these matters, *who* will for him? Who will unravel the tangles for our unskilled fingers? Luther says, "We cannot prevent the birds flying about our heads, but we can prevent them building their nests in our hair." Let us take the care to God and not pull and tug at the cords till they tangle and become inextricable. Having taken it to Him, LEAVE *our burden there.*

"Be quiet. Take things as they come;
Each hour will draw out some surprise.
With blessings let the day go home;
Thou shalt have thanks from evening skies."

Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.—Col. i. 11.

Trust in the Lord with all thine heart and lean not unto thine own understanding.—Prov. iii. 5.

February 5.

Birthday.

THE Shepherd knows what pastures are best for His sheep, and they must not question nor doubt, but trustingly follow Him. Perhaps He sees that the best pastures for some of us are to be found in the midst of opposition or of earthly trials. If He leads you there, you may be sure they are green for you, and you will grow and be made strong by feeding there. Perhaps He sees that the best waters for you to walk beside will be raging waves of trouble and sorrow. If this should be the case, He will make them still waters for you, and you must go and lie down beside them and let them have all their blessed influences upon you. H. W. S.

Kind is my Shepherd, and large is His fold,
Daily He welcomes the young as the old;
Tenderly watching, in waking and sleep,
Over us evermore guard doth He keep.

M. L. Dickinson.

The ways of man are before the eyes of the Lord, and He pondereth all his goings.—Prov. v. 21.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. i 15.

February 6.

Birthday.

DOCTRINE is to duty what the track bed and rails are to the train of cars; what the foundations are to the walls of the building; what the roots are to the fruit-bearing vine or tree. There can be no rational faith in Christ without accepting the teaching of the Scriptures with reference to Him and His work. To believe the historical facts concerning the incarnation, life, death, and resurrection of Christ, is to believe the doctrines most intimately related to our salvation. Do not be frightened at doctrines. They are the soul of the gospel.

F. BERRY.

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

J. FAWCETT.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—Jno. iii. 36.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work.—Ex. xx 8, 9.

February 7.

Birthday.

"IT is enough to say that amidst all the variations in the mode of observing Sunday, it is still possible, and it is still our duty, to bear in mind the principle of the ancient Law. "I was *in the Spirit* on the Lord's day;" that is what we should all strive to attain—to be raised at least for one day in the week above the grinding toil of our daily work—above the debasing influence of frivolous amusements—raised into the high and holy atmosphere breathed by pure and peaceful lives, bright and beautiful thoughts, elevating and invigorating worship."

Make me to walk in Thy commands—
'Tis a delightful road;
Nor let my head, or heart or hands
Offend against my God. WATTS.

Call the Sabbath a delight, the holy of the Lord, honorable; not doing thine own ways, nor finding thine own pleasure.—Isa. lviii. 13.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.—Mark xi. 25.

February 8.

Birthday.

"I CAN forgive, but I cannot forget," is only another way of saying, I will not forgive. A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against the man.

H. W. Beecher.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Lord Herbert of Cherburg.

'Tis not enough to weep my sins,
'Tis but one step to heaven:—
When I am kind to others, then
I know myself forgiven.

F. W. Faber.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark xi. 26.

Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully.—Luke xix. 5, 6.

February 9.

Birthday.

CONSIDER how you will arrange your guests—who is to sit next Christ on the other side, who opposite and so on; finally, consider a little what you will talk about, supposing, which is just possible, that Christ should tell you to go on talking as if He were not there, and never to mind Him. You couldn't, you will tell me? Then, my dear, how can you in general? Don't you profess—nay, don't you much more than profess—to believe that Christ is always there, whether you see Him or not? Why should the seeing make such a difference? JOHN RUSKIN.

While you hear the village children
  Passing along the street,
Among those thronging footsteps
  May come the sound of my feet.
Let the door be on the latch
  In your home,
For it may be through the gloaming
  I will come.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—Ps. xix. 14.

And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?—Luke xxiv. 32.

February 10.

Birthday.

THE existence of God can never be proved satisfactorily to a doubting intellect, for the proof rests on spontaneous insights. But we come to know God by communion, just as we come to know the outward world, and letting it react on us, do we become aware of its substantial reality. And so only by communion with God, speaking to Him, receiving His answer, talking to Him, beholding His face in righteousness, do we become at last as sure of the real presence of God as we are of the reality of the world.

JAMES FREEMAN CLARKE.

But Jesus walks and talks with men
As perfectly to-day as then,
And hearts burn now as yours burned when
You walked with Christ to Emmaus.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—1 Pet. i. 8.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—Jno. xiv. 23.

February 11.

Birthday.

THE more you live with Christ the better you will love Him. There are some people in the world of so unlovable a nature, that to see them once in seven years is quite enough if you wish to love them; the less you know of them perhaps the better. But of Jesus Christ it can be said, the longer you live with Him the better you will love Him. SPURGEON.

Saviour, teach me, day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

Having loved his own which were in the world, he loved them unto the end.—Jno. xiii. 1.

I said in my heart, Go to now, I will prove thee by mirth: therefore enjoy pleasure: and, behold, this also is vanity.—Eccle. ii. 1.

February 12.

Birthday.

"AMUSEMENT must be a means of refreshing the mind and replenishing the strength of the body, and must stop at that. It must not take us away from work which it is our duty to do. It must not be of a kind to stimulate bad appetites and passions, or to make us discontented. It must not be of a kind to weaken our respect for the great interests of character, or to loosen our hold upon spiritual verities."

How happy is he born and taught
  That serveth not another's will;
Whose armor is his honest thought,
  And simple truth his utmost skill;

Whose passions not his masters are;
  Whose soul is still prepared for death,
Untied unto the world by care
  Of public fame or private breath.

SIR HENRY WALTON.

He that is of a merry heart hath a continual feast.—Eccle. xv. 15.

We thank God, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.—1 Thess. ii. 13.

February 13.

Birthday.

IF we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity. DANIEL WEBSTER.

The seed we sow within the soil to-day,
  The morrow's sun will ripen into grain:
The deeds we do within this mortal clay
  Are steps by which the summit we may gain
    To-morrow.
Our echoes roll from soul to soul,
  And grow forever and forever. TENNYSON.

Remember ye not, that when I was with you, I told you these things.—2 Thess. ii. 5.

He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it.—Matt. x. 39.

February 14.

Birthday.

WE mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fulness of the Divine Presence, instead of seeking it where alone it is to be found, in loving obedience.

GEORGE ELIOT.

Backward I throw a line of prayer,
One frail thread over the ways I've trod,
That the valley glooms, and the thorny sod,
And the desert's burning paths of care
Change to the gleam of pastures fair,
Under your feet as you climb to God.

M. L. DICKINSON.

Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.—Jer. l. 5.

The Lord knoweth how to deliver the godly out of temptation.—2 Pet. ii. 9.

February 15.

Birthday.

GOD is gracious; not to our souls only, but to our bodies; not suffering any to be tempted, tried, proven beyond that we are able to bear, but making always some way of escape.

We can leave it all with Him. If the "whole creation travaileth in pain together," it is surely for the glory which shall be revealed. A. D. W. WHITNEY.

All things rest on our possessing
God's free love and grace and blessing;
  Though all earthly wealth depart;
He who God for his hath taken
'Mid the changing world unshaken
  Keeps a free, heroic heart.

IN A NUREMBURG HYMN BOOK, 1676.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James i. 12.

A false witness shall not be unpunished, and he that speaketh lies shall perish.—Prov. xix. 9.

February 16.

Birthday.

GOD is the Author of truth, the Devil the father of lies. If the telling of a truth shall endanger thy life, the Author of truth will protect thee from the danger, or reward thee for thy damage. If the telling a lie may secure thy life, the father of lies will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish than the truth.

FRANCIS QUARLES.

What I said is unrepented of,
As truth is always. . . .
And I, who spoke the truth then, stand upright,
Still worthy of having spoken out the truth,
By being content I spoke it, though it set
Him there, me here. ELIZABETH BARRETT BROWNING.

The lip of truth shall be established forever; but a lying tongue is but for a moment.

Lying lips are an abomination to the Lord: but they that deal truly are his delight.—Prov. xii. 19, 22.

Great is the Lord, and greatly to be praised; and His greatness is unsearchable.—Ps. cxlv. 3.

February 17.

Birthday.

THE most prosperous people are not always the most thankful. There is danger that, like a bough broken from the parent stem by the weight of its own abundant fruitage, the prosperous person will allow the very blessings so richly bestowed upon him, to divorce his heart from Him who gave them. SWEETSER.

If Thou vouchsafe to comfort me be Thou blessed; and if Thou wilt have me afflicted, be Thou equally blessed.

THOMAS *À* KEMPIS.

Trust thou thy joys in keeping of the Power
  Who holds these changing shadows in His hand;
Believe and live, and know that hour by hour
  Will ripple newer beauty to thy strand.

T. W. HIGGINSON.

He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion.—Ps. cxi. 4.

He shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God.—Num. xxv. 13.

February 18.

Birthday.

"WHO can measure the power of a great enthusiasm? It lifts a man above himself and above all obstacles and discouragements. It makes intellectual and spiritual giants. It puts men in touch with the will and power of God. Have we as Christians such enthusiasm? If not, pray God for it, and seek to cultivate it towards Him and His work."

Glad with Thy light, and glowing with Thy love,
So let me ever speak and think and move
As fits a soul new-touched with life from Heaven,
That seeks but so to order all her course
As most to show the glory of that Source
By whom her strength, her hope, her life are given.

C. J. P. SPITTA.

Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.—Jer. xxxiii. 3.

I was determined not to know anything among you save Jesus Christ and him crucified. I was with you in weakness, and in fear, and in much trembling.—1 Cor. ii. 23.

February 19.

Birthday.

"HE who tempers the wind to the shorn lamb, tempers also the temptation to the weak soul. He knoweth our frame. In that hero multitude who follow the Lamb whithersoever He goeth, think not that there are only the dauntless and the powerful, the great in heart, and the strong in faith; no, there are many of the weak and the timid, many of the obscure and ignorant, many of the shrinking and suffering there. We saw not, till they were unfolded for the flight of death."

Time was I shrank from what was right,
  From fear of what was wrong;
I would not brave the sacred fight,
  Because the foe was strong.
Now when my Father calls, I rise,
  And calmly do my best;
Leaving to Him, with silent eyes
  Of hope and fear, the rest. JOHN HENRY NEWMAN.

Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded.—2 Chron. xv. 7.

Who can understand his errors? cleanse thou me from secret faults.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.— Ps. xix. 12, 14.

February 20.

Birthday.

"IT was only the heaving of a tea-kettle lid, but in that motion lay the nucleus of a force which has constructed ocean steamers and built railroads. It was only the swinging to and fro of a church lamp which led to the invention of pendulum clocks. A single grain of iodine will impart color to seven thousand times its weight of water. Influences set in motion by minutest objects often reach stupendous results for good or ill. For this reason Inspiration warns us against 'little foxes,' 'secret sins,' and the sin which doth so easily beset us."

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

Truly my soul waiteth upon God; from him cometh my salvation. —Ps. lxii. 1.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. Thine own friend and thy father's friend forsake not.—Prov. xxvii. 9-10.

February 21.

Birthday.

THEY had reached that high and pure friendship which is as willing to receive as it is to give. He is a friend who is willing to help, but his is friendship of a higher type that is willing to be *helped*. To carry another, how glorious it is! but to be gathered up to some loving heart and carried till strength comes to go on alone, how much sweeter and deeper a joy is this! M. L. DICKINSON.

This day hath parted friends
That ne'er before were parted; it hath knit
New friendships. WM. CULLEN BRYANT.

Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God.—James ii. 23.

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.—Rom. xiv. 11.

February 22.

Birthday.

IF you travel through the world well, you may find cities without walls, without literature, without kings, moneyless and such as desire no coin; which know not what theatres or public halls of bodily exercise mean: but never was there, nor ever shall there be, any one city seen without temple, church or chapel. Nay, methinks a man would sooner find a city built in the air, without any plot of ground whereon it is seated, than that any commonwealth altogether devoid of Religion should either be first established or afterward preserved and maintained in that estate. This it is that containeth and holdeth together all human society; this is the foundation, stay and prop of all. PLUTARCH.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord;
And Faith stands leaning on His word. ISAAC WATTS.

Faith is the substance of things hoped for, the evidence of things not seen.—Heb. xi. 1.

And Jesus said unto him, Zacchæus, make haste and come down; for to-day I must abide at thy house.—Luke xix. 5.

February 23.

Birthday.

"IF Christ enters at all, He enters to control the whole house. Our wills, our plans, our words and deeds, everything that goes to make up our private lives and all that has to do with our bearing toward others, must all be in subjection to His will and desire. Let us not think, however, that in admitting Christ we are admitting a tyrant. We are welcoming a kind, wise and powerful friend. Let us with all our hearts receive Him to-day."

Ah! though we build a Holy Place to be our Sinai-stand,
The Holiest of Holies still is never made by hand.
Our Sinai needs the listening ear, our Garden needs the vow:
"Thy will be done"—and lo! thy voice,
Thy vision as we bow! WILLIAM C. GANNETT.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—Jno. xiv 23.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. iii. 23, 24.

February 24.

Birthday.

"LABOR is worship; yea, labor for God is happiness. Let not one of your talents *rust* for want of use. If you have *but one,* do not bury it; let it bé said of you: '*She hath done what she could.*' Is there nothing, however small, that you can do with your pen and your knowledge? *Try;* see for yourselves what you can do. Work for God, and not for yourself. Your work will soon find its place in the vineyard of the Lord."

Ah! what a wondrous thing it is
To note how many wheels of toil
One thought, one word, can set in motion!

LONGFELLOW.

Wherefore, beloved, be diligent that ye may be found of him in peace, without spot, and blameless.—2 Peter iii. 14.

Walk in love, as Christ also hath loved us, and hath given himself for us.—Eph. v. 2.

February 25.

Birthday.

"TO obtain eternal life, all I am to do is reduced to one word only, and that is 'love.' This is the first and great command, which comprehends all others. The love of God is a grace rather felt than defined. It is the general tendency and inclination of the whole man, of all his heart and soul and strength, of all his powers and affections, and of the utmost strength of them all, to God as his chief and only and perfect and infinite good." KEN.

Come, O Thou Traveler unknown!
  Whom still I hold, but cannot see;
Speak, or Thou never hence shalt move,
And tell me if Thy name be Love.
In vain I have not wept and strove:
Thy nature and Thy name is Love.

Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. xii. 3.

February 26.

Birthday.

THE hope of reward for Christian service has a Scriptural foundation and sanction. These rewards are neither few nor small. They are received both in this world and in that which is to come. Do not suppose there is nothing for us in this world but the cross. Expect even here the hundredfold. Our refusing to enjoy what God has for us in this world will not increase the reward received in the next.

Then bravely tread this life, ye millions—
Bear this for that beyond the sod,
Assured that o'er the star pavilions
Reward awaits with God. JOHAN C. F. SCHILLER.

Every man shall receive his own reward, according to his own labor.—1 Cor. iii. 8.

And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection.—Luke viii. 14.

February 27.

Birthday.

MANY of us live a life of moral see-saw; serve God awhile and let our devil nature sleep; then serve the devil awhile and let our other nature sleep. You have a fine piece of china which has been broken and mended, but you never look at it without seeing where the two edges were put together. We keep a lively sense of where our two edges are put together. We are not "solid" for the Lord and His righteousness. When set reverberating there is a flaw in our ring.

PARKHURST.

How can I praise Thee rightly who have been
So slow of heart, so dull to learn Thy ways?
My soul is ready with its glad Amen
When others sing, and tries their song again;
But all my singing does not sound like praise.

M. L. DICKINSON.

Sin shall not have dominion over you.—Rom. vi. 14.

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.—Rev. iv. 11.

February 28.

Birthday.

"DON'T talk of circumstances; anybody can keep his soul on top, for that's where the Lord meant it should be, and any living that's worth while makes its own circumstances. The Lord will help the child who respects and tends the part which the great Creator made in His own image; is that to be dwarfed and smothered that there may be a few more fine stitches set?"

Oh, doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul! WHITTIER.

Changed into the same image from glory to glory.—2 Cor. iii. 18.

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.—Deut. xxxiii. 27.

February 29.

Birthday.

EVERY fresh victory makes us stronger for the time to come. God does not promise that we shall *not* feel the burden and heat of the day, but that we *shall* get safely through. *Not* that we shall not feel the weight of our duties, trials, temptations, conflicts; but that we shall have strength to bear their weight, and journey on with our load. Christian, distress not yourself about *impending* evils. It is by putting forth the strength already gained that you may hope to stand your ground when more vigorous exertion is required.

"Then come what may to me,
It will, it must be blest;
Home in the distance I can see,
There I shall be at rest."

Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.—Deut. xxxiii. 29.

Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James v. 11.

March 1.

Birthday.

MERCIES arrive on the wings of every hour, supply our table and flow in life's brimming cup. They lie as thick around man's tent as desert manna in days of old. Mercy runs to meet the returning prodigal and opens her arms to fold him to her bosom. She pleads with sinners and pronounces pardon over the chief of them. She weeps with sufferers and dries the tear upon sorrow's cheek. And, eyeing the storm, she launches her life-boat through foaming breakers, and pulls for the wreck where souls are perishing. GUTHRIE.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail·
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer and Friend.

ROBERT GRANT.

Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.—Isa. xii. 6.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 13.

March 2.

Birthday.

A MAN may strive for influence and miss it. But let him grow within himself—in self-control, in conscientiousness, in purity and submission—and then he will not miss it. The road to influence is simply the highway of duty and loyalty. Let a man press near to Christ and open his nature more widely to admit the energy of Christ, and, whether he knows it or not—it is better perhaps if he does not know it—he will certainly be growing in power for God with men, and for men with God.

O blessed life! heart, mind, and soul,
  From self-born aims and wishes free,
  In all at one with Deity,
And loyal to the Lord's control.

O life! how blessed! how divine!
  High life, the earnest of a higher!
  Father! fulfill my deep desire,
And let this blessed life be mine! W. T. Matson.

Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

To-day I must abide at thy house. He made haste and came down and received him joyfully.—Luke xix. 5, 6.

March 3.

Birthday.

"GOD Himself, His thoughts, His will, His love, His judgments, are man's home. To think His thoughts, to choose His will, to love His loves, to judge His judgments, and thus to know that He is in us and with us, is to be at home. And to pass through the valley of the shadow of death is the way home; but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God, so will it be with this greatest of all outward changes; for it is but an outward change."

Acquaint thyself quickly, O sinner, with God,
And joy, like the sunshine, shall beam on thy road;
And peace, like the dew-drop, shall fall on thy head,
And sleep, like an angel, shall visit thy bed.

WILLIAM KNOX.

And Jesus said unto him, This day is salvation come to this house; for the Son of man is come to save that which is lost.—Luke xix. 9, 10.

I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and my song.—Exodus xv. 1.

March 4.

Birthday.

GIVE up your liberty to doubt, forever. Put your will in this matter over on the Lord's side, and trust Him to keep you from falling. Tell Him you will not doubt again, and then henceforward keep your face steadfastly looking unto Jesus, away from yourself and away from your doubts; holding fast the profession of your faith without wavering, because He is faithful who has promised. And just so surely as you do this, you shall find yourself in this matter made more than conqueror through Him who loves you.

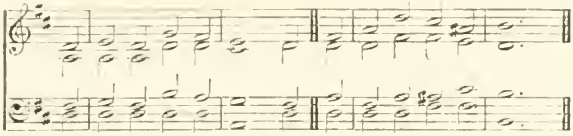
When weary in the Christian race,
Far off appears my resting-place,
And, fainting, I mistrust Thy grace,
Then, Saviour, plead for me.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. ii. 15.

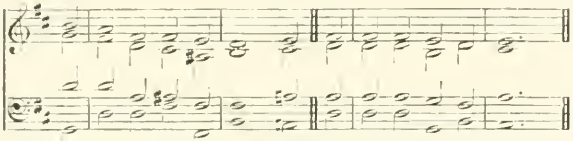
JERUSALEM
THE
GOLDEN

JERUSALEM THE GOLDEN.

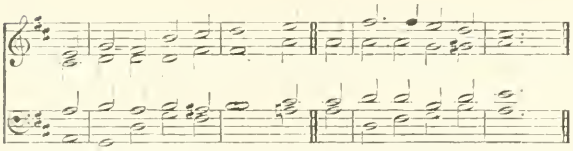
Tune—EWING.



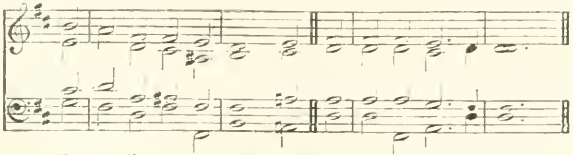
Je - ru - sa - lem the gold - en, With milk and hon-ey blest,



Be-neath thy con-tem - pla - tion Sink heart and voice op - prest.



I know not, O, I know not, What joys a - wait us there;



What ra-dian-cy of glo - ry, What light be - yond com-pare!

JERUSALEM the golden,
With milk and honey bless:
Beneath thy contemplation
Sink heart and voice oppress.
I know not, O, I know not,
What joys await us there;
What radiancy of glory,
What light beyond compare!

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them;
The daylight is serene;
The pastures of the blessèd
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The shout of them that triumph,
The song of them that feast;
And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

O sweet and blessèd country,
The home of God's elect!
O sweet and blessèd country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

Jerusalem the golden,
With milk and honey blest,

Beneath thy contemplation
Sink heart and voice oppress'd.

I know not, O, I know not,
  What joys await us there;
What radiancy of glory,
  What light beyond compare!

The Prince is ever in them;
The daylight is serene;

The pastures of the blessed
Are decked in glorious sheen.

O sweet and blessed country,
The home of God's elect!

O sweet and blessed country,
That eager hearts expect!

Jesus, in mercy bring us
  To that dear land of rest;
Who art, with God the Father,
  And Spirit, ever blest

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.—Titus iii. 5, 6.

March 5.

Birthday.

IF you see a man scratching the frost from his window-panes, while as fast as he scratches from one pane it forms on another, would you not say "Why, man, let your windows alone, and kindle your fire, and the frost will soon come off?" And have you not seen people try in vain to break off their bad habits one after another? Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.

Not in myself, O Lord, nor mine the good;
I cannot do the holy thing I would;
My strength, my hope my life, are all in Thee;
Thou hast abundance for Thyself and me—
Not in myself I strive.

My grace is sufficient for thee.—2 Cor. xii. 9.

Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be the servant of all.—Mark x. 43, 44.

March 6.

Birthday.

THE common heart responds to Christ's teaching, that the kingliest is he who sacrifices himself most willingly, works the hardest, and achieves the most for the weal of all; and, although the quaint old saying of the Psalmist is still too true, that "men will praise thee when thou doest well to thyself," yet the number is daily growing who feel that the greatness of a ruler is measured, "not by the amount of tribute he levies on society, but by the greatness of the services he renders it." JAMES STALKER, D.D.

Since service is the highest lot,
  And all are in one Body bound,
In all the world the place is not
  Which may not with this bliss be crowned.
The lonely glory of a throne
  May yet this lowly joy preserve;
Love may make that a stepping-stone,
  And raise "I reign" into "I serve."

For even the Son of man came not to be ministered unto, but to minister.—Mark x. 45.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair.— Jno. xii. 3.

Now Jesus loved Martha, and her sister and Lazarus.—Jno. xi. 5.

March 7.

Birthday.

HOW is it with *ourselves?* Each one had better ask himself the question in the quiet now and then. Are our homes more tender than they were a year ago, or has love grown dimmer in them? Are we closer to each other's hearts, or more wrapped up in silent selves? Do we spring more readily for those who call us by the home-names, or do the old sounds make eyes a little colder turn to look?

We get back our mete as we measure—
  We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
  For justice avenges each slight. ALICE CARY.

Jesus wept. Then said the Jews, Behold how he loved him.— Jno. xi. 35, 36.

Before honor is humility.—Prov. xv. 33.

March 8.

Birthday.

IN Caius College, Cambridge, there are three gateways in succession: The first is called Humilitatis, the next Virtutis, the third (which opens towards the Senate House) Honoris. Not in vain did our forefathers make these emblems of an undergraduate's progress; and happy would it be if every youth entered by the gate of humility, to pass through the gate of Christian virtue, that he might come forth in the highest sense to that of honor. R. F. WALKER.

I am lowest of those who love Him,
  I am weakest of those who pray,
But I come as He has bidden;
  And He will not say me nay.

I know I am weak and sinful;
  It comes to me more and more;
But when the dear Saviour shall bid me,
  I'll enter that open door. BAILEY.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. iv. 18.

Then I said, I have labored in vain, I have spent my strength for nought, and in vain.—Isa. xlix. 4.

March 9.

Birthday.

"THAT courage which prompts us on to court death, is but the courage of a moment, and is often excited only by the vain applause of men, only by the hope of posthumous renown. There is another description of courage rarer and more necessary, which enables us to support without witness and without applause the vexations of life: this virtue is patience. Relying for support not upon the opinions of others or the impulse of passion, but upon the will of God. Patience is the courage of virtue."

The will to neither strive nor cry,
  The power to feel what others give,
Calm, calm me more! nor let me die
  Before I have begun to live. MATT. ARNOLD.

In an acceptable time have I heard thee and in a day of salvation have I helped thee.—Isa. xlix. 8.

Precious in the sight of the Lord is the death of his saints.—Ps. cxvi. 16.

Let me die the death of the righteous.—Num. xxiii. 10.

March 10.

Birthday.

THE prayer of a faith that is deeper than doubt brings, to the soul of the suppliant, an answer of peace that is deeper than fear. So praying he rested, and resting he slept; and while he slept the birds sang above him, and the shadows stretched longer and longer, and the unseen Angel of Life—to whom we mortals give a harsher name—came near, and freed the tired Saul.

M. L. DICKINSON.

The bliss for which our spirits pine,
  That bliss we feel shall yet be given—
Somehow, in some far realm divine,
  Some marvelous state we name a heaven.

PAUL HAMILTON HAYNE.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.—Hos. xiii. 14.

Walk worthy of God, who hath called you unto his kingdom and glory.—1 Thess. ii. 12.

March 11.

Birthday.

"WOULD you judge of the lawfulness or unlawfulness of pleasure, take this rule: 'Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength of your body over your mind, *that* is sin to you, however innocent it may be in itself.'"

Teach us, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only, Thine to be.

FRANCES R. HAVERGAL.

I am the Almighty God; walk before me, and be thou perfect.—Gen. xvii. 1

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age.—Ps. xcii. 12, 14.

March 12.

Birthday.

"GIVING to Christ in small things and living for Christ every day is the secret of large fruitfulness. A peach tree or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every rain-drop, every sunbeam, every inch of sub-soil does its part. A fruitful Christian is a growth. A man may be converted in an instant, but he must grow by the year."

What I might have become and never was,
Regret with me; whatever I have merely been,
Rejoice, I am no longer what I seem,
Beginning now, in my new state, to be,
Hope that I am. ROBERT BROWNING

I will be as the dew unto Israel: he shall grow as the lily: and cast forth his roots as Lebanon.—Hos. xiv. 5.

What meanest thou, O sleeper? Arise, call upon thy God, If so be that God will think upon us, that we perish not.—Jonah i. 6.

March 13.

Birthday.

"IN every church are more or fewer who make their religion a lounge, instead of a wholesome labor. They 'book' for heaven in the sleeping-car. When such unfaithful slumberers are waked up at the end of the road, are they sure of a welcome at the gate, or a heaven worth having? Stopping off work must be only for recuperation, or else it is utter demoralization."

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers to the sun.
Give Him thy first thoughts, then; so shalt thou keep
Him company all day, and in Him sleep.

HENRY VAUGHAN.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.—1 Thess. v. 8.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy.—James iii. 17.

March 14.

Birthday.

IN daily walks and talks the work of God is done. Man by man, heart by heart, soul by soul; in these direct, personal ways the world must be won for Christ. Live out your Christianity. Be friendly, and you will win friends for the Master. Be true. Be aggressive. Be social. But more than all, be spiritual. Keep near to Jesus, and the common-place things—the homely, every-day experiences—will glow and glisten with divine glory. H. C. PERKINS.

Thou must be true thyself,
  If thou the truth would teach.
Thy soul must overflow, if thou
  Another's soul wouldst reach.
It needs the overflow of heart
  To give the full lips speech.

By this shall all men know that ye are my disciples, if ye have love one to another.—Jno. xiii. 35.

Ye ask and receive not, because ye ask amiss.—James iv. 3.

March 15.

Birthday.

ONE reason why so many prayers are unanswered is, that so many prayers are those which ought not to be answered. We ask God to do what seems best to us, instead of asking God to do what seems best to Him. We ask God to give us help in the line of our plans, instead of asking God to show us how we can give help in the line of His plans. If only we are always ready to pray that God's will may be done, our prayers are sure to be answered, and we shall have reason for thankfulness accordingly. H. C. TRUMBULL.

We see not, know not; all our way
Is night,—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done! J. G. WHITTIER.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.—Matt. xxvi. 39.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. xxxiv. 7.

March 16.

Birthday.

THERE was no promise made to her that her prayer would be granted, and no new light given her for the time to come; but her pain was taken away. She stood hushed, and lifted up her eyes. "Is this the peace that passeth all understanding?" she said to herself, confused with the sudden calm. In all her life it had never so happened to her before,—to be healed of her grievous wounds, yet without cause; and while no change was wrought, yet to be put to rest.

MRS. OLIPHANT.

Sing, pray, and swerve not from His ways,
  But do thine own part faithfully;
Trust His rich promises of grace,
  So shall they be fulfilled in thee.
God never yet forsook at need
The soul that trusted Him indeed. W. KENMARCK.

He shall pluck my feet out of the net.—Ps. xxv. 15.

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.—Ps. cxxxix. 23, 24.

March 17.

Birthday.

"HOLINESS, the result of faith, does not enter the heart quietly and gently, though it brings joy and peace; it causes a hard struggle, a fierce warfare with the old, unholy inhabitants of the heart. Where is the human heart that has not its besetting sin—its chosen idol? The idol-breaking work in each individual is as much a reality as the iconoclastic work of by-gone centuries. Every time that the Holy Spirit enables us to dethrone the usurper we are gaining ground in holiness—the chief end of the new creation."

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him than one
That traveleth by-ways. GEO. HERBERT.

The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless. Faithful is he that calleth you, who also will do it.—1 Thess. v. 23, 24.

Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart.—Eph. vi. 6.

March 18.

Birthday.

"DO *the duty which lies nearest thee,*" which thou knowest to be a duty. Thy second duty will already have become clearer. T. CARLYLE.

There had been solemn appointed seasons in her life, when she was accustomed to enter upon a full and deliberate survey of her business in this world. The claims of each relationship, and the results of each occupation, were then examined in the light of eternity. It was then, too, her fervent prayer was to be enabled to discern the will of God far more perfectly through each day's occupations.

Lord, I have given my life to Thee,
And every day and hour is Thine—
What Thou appointest let them be;
Thy will is better, Lord, than mine. A. WARNER.

The Lord looketh on the heart.—1 Sam. xvi. 7.

And I saw and bare record that this is the Son of God.—Jno. i. 34.

March 19.

Birthday.

NAPOLEON, on the rock of St. Helena, said to General Bertrand, "I know man, and I tell you Christ was not a man. Everything about Christ astonishes me. His spirit overwhelms and confounds me. There is no comparison between Him and any other being. He stands single and alone. Alexander, Cæsar, Charlemagne and I have founded empires; but on what rests the creation of our genius? On force. Jesus alone founded His kingdom on love; and at this hour millions of men would die for Him."

O Saviour, precious Saviour,
  Whom yet unseen we love;
O Name of might and favor,
  All other names above:
In Thee all fulness dwelleth,
  All grace and power divine;
The glory that excelleth,
  O Son of God, is Thine. HAVERGAL.

Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight.—Jno. xviii. 36.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—Jno. xiii. 34.

I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore.—Ps. lxxxvi. 12.

March 20.

Birthday.

PRAISE God for the Christian fellowship of the Church; for the Young People's Societies, and for all that is doing to develop the Christian life of the young. Praise God for our victories that have strengthened us, and for our defeats that have taught us wisdom. Praise God for the glorious hope of immortality that, like a banner, leads us steadily on. Praise God for the assurance of present acceptance, and for the unspeakable privilege of being co-workers with Him.

W. H. G. TEMPLE.

Blessing, honor, without measure,
Heavenly riches, earthly treasure,
  Lay we at His blessed feet.
Poor the praise that now we render;
Loud shall be our voices yonder,
  When before His throne we meet.

BONAR.

O give thanks unto the Lord, for he is good; for his mercy endureth forever.—Ps cvii. 1.

The Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.—Deut. xv. 10.

March 21.

Birthday.

ONE who can give up dreaming, and go to his daily realities; who can smother down in his heart its love or woe, and take to the hard work of his hands,—that man is *life's* best *hero.*

GOD would not have us expect extraordinary or miraculous supplies when they may be procured by ordinary means.

Have good-will
To all that lives, letting unkindness die,
And greed and wrath; so that your lives be made
Like soft airs passing by. EDWIN ARNOLD.

Whatsoever thy hand findeth to do, do it with thy might.—Eccles. ix. 10.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.—Titus iii. 8.

March 22.

Birthday.

I WISH I could bear such testimony for Christ, to live so that when people spoke of me at all, the most marked thing they could say would be, not how I dressed, or appeared, or talked, but how strong my faith was in Jesus, and how it colored all my words and acts. What grander ambition could a Christian have! "My grace is sufficient for thee." PANSY.

Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus ii. 13.

Ye are my friends, if ye do whatsoever I command you.—John xv. 14.

March 23.

Birthday.

THINKING of Him, praying to Him, working for Him day by day as our loving, tender, mighty, infallible Friend, we strengthen our hold upon the one certain bond between earth and heaven; upon Him, through whom, in all our feebleness and sin, we have real access in one spirit to the Father.

CANON LIDDON.

Life offers no joy like a friend:
Fulfilment and prophecy blend
In the throb of a heart with our own,
A heart where we know and are known.

LUCY LARCOM.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.—John xv. 15.

If thou hadst known the things which belong unto thy peace! but now they are hid from thine eyes.—Luke xix. 42.

March 24.

Birthday.

GOD makes the outside as well as the inside, and they all together belong to Him; and when outside things, such as pain, or loss of work, or difficulty in getting money, are referred to God and His will, they, too, straightway become spiritual affairs; for nothing in the world can any longer appear common or unclean to the man who sees God in everything. But we must not be too anxious to be delivered from that which troubles us; but ought to be anxious to have the presence of God with us, to enable us to possess our souls in patience.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine oh, abide with me!

HENRY F. LYTE.

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James i. 4.

And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth.—Matt. xxviii. 18.

March 25.

Birthday.

IN the olden time Jesus came as Joseph's son; in humiliation and poverty. He will never come in humiliation again. At the last day He will come in visible presence once more, but in the clouds of heaven and with the glory of the Father. But He comes to men now, just as really and with as much authority as He did some nineteen centuries ago, and will come to judge the world. He comes in the preaching of His word, in the still and thoughtful hour, in His providences.

He needeth me, He needeth you;
The time is short, the hours are few;
He needs us every moment here,
Some soul to seek, some heart to cheer.

God having raised up his Son Jesus, sent him to bless you; in turning away every one of you from his iniquities.—Acts iii. 26.

They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. —Jer. ii. 13.

March 26.

Birthday.

THE Bible points us to fountains open for sin and uncleanness; wells of salvation; streams from Lebanon; a flood struck out of the rock by Moses; fountains in the wilderness discovered by Hagar; water to drink and water to bathe in; the river of God which is full of water; water of which if a man drink he shall never thirst; wells of water in the valley of Baca—a pure river of water as clear as crystal from under the throne of God. TALMAGE.

"O Holy Father!—just and true
Are all Thy works and words and ways,
And unto Thee alone are due
Thanksgiving and eternal praise!"

The Lamb shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.—Rev. vii. 17.

Remember now thy Creator in the days of thy youth.—Eccles. xii. 1.

March 27.

Birthday.

BOYS, if you are going to be Christians, be Christians as boys, and not as your grandmothers. Live a boy's life. Do the straight thing; seek the kingdom of righteousness and honor and truth. Keep the peace with the boys about you, and be filled with the joy of being a loyal, and simple, and natural, and boy-like servant of Christ. DRUMMOND.

Oh! be zealous in thy youth;
  Fill every day with noble toils;
Fight for the victories of Truth,
  And deck thee with her deathless spoils.

ALGER.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.—1 Cor. xiii. 11.

We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea—Though the waters thereof roar and be troubled.—Ps. xlvi. 2, 3.

March 28.

Birthday.

WE take our ideas of fearfulness and sublimity alternately from the mountains and the sea; but we associate them unjustly. The sea-wave, with all its beneficence, is yet devouring and terrible; but the silent wave of the blue mountain is lifted toward heaven in a stillness of perpetual mercy. And the one surge, unfathomable in its darkness, the other unshaken in its faithfulness, forever bear the seal of their appointed symbol.

Thy righteousness is like the great mountains;
Thy judgments are a great deep. JOHN RUSKIN.

In Thee enfolded, gathered, comprehended,—
As holds the sea her waves—Thou hold'st us all!
ELIZA SCUDDER.

The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum i. 3.

We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.—John ix. 31.

March 29.

Birthday.

"TWO worshippers kneel in prayer; one closes his eyes and sees nothing, the other finds an open door through which he enters into the very presence of God. The worshipper who brings the eye trained to see, and the ear prepared to receive, grasps the fullness of Divine blessing; he who lacks education of the spiritual sense must tarry in the ante-chamber, unless he is stung into that agony of desire, begotten of a sense of need, which is the first step in the education of the spiritual sense."

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parchéd grounds refresh as with a shower!

RICHARD CHENEVIX TRENCH.

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.—Acts xvii. 24.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. xv.

March 30.

Birthday.

THERE are people who would do great acts; but because they wait for great opportunities, life passes, and the acts of love are not done at all.

FREDERICK W. ROBERTSON.

THE reward of one duty is the power to fulfill another: so said Ben Agai. GEORGE ELIOT.

BE girded and strong to-day for thy ministry to others!

JOHN RUSKIN.

Year after year, with a glad content,
In and out of our home He went—
In and out;
Ever for us the skies were clear,
His heart carried the care and fear
The care and doubt.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. vi. 2.

Oh, give thanks unto the Lord; for he is good; for his mercy endureth forever.—1 Chron. xvi. 34.

March 31.

Birthday.

"THE Koran says that two angels guard every man on earth; that every good thing done is recorded at once and repeated ten times, lest some item be lost or omitted from its account. But when these angels observe a sinful deed, the one on the right side says: 'Forbear to record that for seven hours; peradventure as the doer awakens and thinks in the quiet hours, he may be sorry for it, and repent, and pray, and receive forgiveness. For God delighteth in mercy.'"

Rise, heart; thy Lord is risen. Sing His praise
Without delays,
Who takes thee by the hand, that thou likewise
With Him may'st rise. GEORGE HERBERT.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.—Nahum i. 7.

There came a woman having an alabaster box of ointment of spikenard, very precious: and she brake the box, and poured it on His head. . . . Jesus said, She hath wrought a good work.—Mark xiv. 3, 6.

April 1.

Birthday.

"IT is not for him who sits at this end of yon telegraph line, and with deft and diligent fingers transmits the message, to anxiously stop and query whether it will ever reach its destination and to wonder who is to receive and transcribe it upon its arrival. Other minds and hands will attend to that. So it is not for us to question the efficacy of our small acts; the saving power of these lowly graces; the daily, hourly messages of humble faithfulness. It is only for us to transmit; the Infinite will receive the dispatches."

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care.

Verily . . . Wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done, shall be spoken for a memorial of her.—Mark xiv. 9.

Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. xxv. 26.

April 2.

Birthday.

SUFFICIENT for each day is the *good* thereof, equally as the evil. We must do at once, and with our might, the merciful deed that our hand findeth to do, else it will never be done, for the hand will find other tasks, and the arrears fall through. And every unconsummated good feeling, every unfulfilled purpose that His Spirit has prompted, shall one day charge us as faithless and recreant before God.

J. H. THOM.

There doth not live
Any so poor but they may give,
Any so rich but may receive.

Withhold the very smallest dole
Hands can bestow, in part or whole,
And we may stint a starving soul.

MARGARET J. PRESTON

Freely ye have received; freely give.—Matt. x. 8.

The Lord is my shepherd; I shall not want.—Ps. xxiii. 1.

April 3.

Birthday.

WHO is it that is your shepherd? The Lord! Oh, my friends, what a wonderful announcement! The Lord of heaven and earth, the Almighty Creator of all things, He who holds the universe in His hand as though it were a very little thing,—He is your shepherd, and has charged Himself with the care and keeping of you, as an earthly shepherd is charged with the keeping of his sheep. If your hearts could really take in this thought, you would never have a fear or care again; for with such a shepherd, how could it be possible for you ever to want any good thing? H. W. S.

The Lord knoweth when the rough wind bloweth
  Upon the weary and the laden one;
With tender feeling for the suppliant kneeling,
  He shields and strengthens till the storm is done.

The Lord knoweth when each hot tear floweth
  From eyes of those who suffer while they pray.
He knows their sorrow in the glad to-morrow
  Will wipe in gentleness those drops away. G. Z. G.

When my spirit was overwhelmed within me, then thou knewest my path.—Ps. cxlii. 3.

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live and move and have our being.—Acts. xvii. 27, 28.

April 4.

Birthday.

"OUR hearts cry out, 'To have God is to live. We want God. Without Him no life of ours is worth living.' We are immortal, eternal. 'Fill us, O Father, with Thyself. Then only is all well.' It is essential, divine life we want. . . . One thing is sure: we are His, and He will do His part."

Thou art the life!
All ways without Thee paths that end in death;
All life without Thee with death's harvest rife;
O living Truth! the truth is life in Thee!
O Life essential! life is bliss with Thee!
For thou art life! MRS. CHARLES.

With Thee is the fountain of life: in Thy light shall we see light.
—Ps. xxxvi. 9.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.—Eph. vi. 13.

April 5.

Birthday.

BE at least able to say in that day, Lord, I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved, I deny it not. But a traitor I have never been; a deserter I have never been. I have tried to fight on Thy side in Thy battle against evil. I have tried to do the duty which lay nearest me, and to leave whatever Thou did'st commit to my charge a little better than I found it. I have not been good, but I have at least tried to be good. C. KINGSLEY.

"God doth not need
Either man's works or His own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Be sober, be vigilant.—1 Peter v. 8

The vision is yet for an appointed time;—though it tarry, wait for it; because it will surely come, it will not tarry.—Hab. ii. 3.

April 6.

Birthday.

THERE is no patience so hard as that which endures "as seeing Him who is invisible;" it is the waiting for hope. I can wait for the meridian when I get a glimpse of the dawn, but when the very dawn is invisible, I would need a giant's faith. When I see the primrose of hope I can say, "The summer will soon be here;" but when the primrose of hope itself is faded, it is divinely strong to say, "It will bloom again to-morrow."

"For patience when the rough winds blow!
For patience, when our hopes are fading,—
When visible things all backward go,
And nowhere seems the power of aiding!"

I waited patiently for the Lord; and he inclined unto me, and heard my cry.—Ps. xl. i.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22, 23.

April 7.

Birthday.

IT is not the most active people to whom we owe the most. It is not necessarily the busiest, who are ever on the rush after some visible work; it is the lives like stars, which simply pour down on us the calm light of their bright and faithful being, out of which gather the deepest calm and courage. It is good to know that no man nor woman can be strong, gentle, good, without somebody being helped and comforted by the very existence of that goodness. PHILLIPS BROOKS.

For Thee delightfully employ
  Whate'er Thy bounteous grace hath given,
And run my course with even joy,
  And closely walk with Thee to heaven.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Ps. cxvi. 7.

Fear thou not; for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea I will help thee.—Isaiah xli. 10.

April 8.

Birthday.

"GOD often suffers the case of His own people to become almost desperate before He appears to their help. All doors were shut to Moses, when at the Red Sea, but one which was between him and heaven. God heard his cry and sent swift and sure deliverance; so believe, when you are in such difficulties that you cannot see a way through them, God will appear as He did to Moses. Then stand still and see His great salvation."

Thou hidden source of calm repose,
Thou all-sufficient Love divine,
My Help and Refuge from my foes,
Secure I am while Thou art mine;
And lo! from sin, and grief, and shame,
I hide me, Father, in Thy name. C. WESLEY.

I, even I, am the Lord; and beside me there is no Saviour.—Isaiah xliii. 11.

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Whatsoever ye do, do it heartily as to the Lord, and not unto men.—Col. iii. 23.

April 9.

Birthday.

"WE all have some leisure moments. We have ten, twenty, sixty minutes during which no urgent duty demands attention. Such moments are most numerous in youth. How shall they be used? Not aimlessly. Time is too valuable for that. Do we appreciate the full significance of the words written upon the dial of All Saints, Oxford: 'The hours perish, and are laid to our charge?' Our leisure moments are golden. The flying moments! Waste not one."

Why dost thou talk of death, laddie?
  Why dost thou long to go?
The Master that hath placed thee here
  Hath work for thee to do.
Why dost thou talk of heaven, laddie?
  What wouldst thou say in heaven
When the Master asks, "What hast thou done
  With the talents I have given?" JOHN WILSON.

Thou hast been faithful in a very little.—Luke xix. 17.

Know ye not that the unrighteous shall not inherit the kingdom of God.—1 Cor. vi 9.

The blood of Jesus Christ his Son cleanseth from all sin—1 Jno. i. 7.

April 10.

Birthday.

SO great is the power of the human will, and of the grace of God, that the human character can be transformed; that the soul which was once stained deep with the red spots of sin can become white as driven snow. When we speak of ourselves as washed in the blood of the Lamb, we ought not to mean that we continue "just as we were," with a cleanness imputed to us in which our characters have no share; but our uncharitableness, our untruthfulness, our cowardice, our vulgarity, our unfairness should, so far as human infirmity will permit, be washed out. DEAN STANLEY.

I know this cleansing blood of Thine
Was shed, dear Lord, for me;
For me, for all,—oh, grace divine!
Who look by faith on Thee. RAY PALMER.

He that committeth sin is of the devil. The Son of God was manifested that he might destroy the works of the devil.—1 Jno. iii. 8.

Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. xv. 2, 3.

April 11.

Birthday.

"HOLD fast upon God with one hand, and open wide the other to your neighbor, that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.

"To help a neighbor is the strongest antidote to unbelief and an open door out of the bad air of one's own troubles as well."

She doeth little kindnesses
  Which most leave undone or despise;
For naught which sets one heart at ease,
And giveth happiness or peace,
  Is low-esteemed in her eyes. J. R. LOWELL.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Rom. xii. 10.

Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forever more.—Ps. xvi. 11.

April 12.

Birthday.

"THE contribution of Christianity to the joy of living, perhaps even more to the joy of *thinking*, is unspeakable. The joyful life is the life of the larger mission, the disinterested life, the life of the overflow from self, the 'more abundant life' which comes from following Christ. And the joy of thinking is the larger thinking, the thinking of the man who holds in his hand some Programme for Humanity. The Christian is the only man who has any Programme either for the world or for himself. Christianity alone exalts."

Thou Life within my life, than self more near!
Thou veilèd Presence infinitely clear!
From all illusive shams of sense I flee
To find my centre and my rest in Thee. ELIZA SCUDDER.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.—Ps. xxvii. 8.

Not slothful in business; fervent in spirit; serving the Lord.—Rom. xii. 11.

April 13.

Birthday.

LIFE is like a roll of costly material passing swiftly through our hands, and we must embroider our pattern on it as it goes. We cannot wait to pick up a false stitch, or pause too long before we set another. Only, if we keep our eye ever on our great Exemplar, we shall find, when He finishes off our work, and smooths out its rumples, and cuts away its frayed ends, then even its spots and mistakes fall into a purpose in its plan.

EDWARD GARRETT.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving always, till the mystic web is done:
Weaving blindly, but surely, each for himself, his fate;
We may not see how the right side looks—we can only weave and wait.
But, looking above for the pattern, no weaver hath need to fear—
Only let him look clear into Heaven—the Perfect Pattern is there.

Redeeming the time, because the days are evil.—Eph. v. 16.

Let my prayer be set forth before Thee as incense, and the lifting up of my hands as sacrifice.—Ps. cxli. 2.

April 14.

Birthday.

WONDERFUL things are wrought by prayer. It is the hand stretched out into the region of miracle, which brings the power of God and the help of God about us. He is always longing to help, but prayer is the means by which the help comes. ANNIE KEARY.

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure as the very thing they ask; yet they will obtain something greater and more glorious than they had dared to ask. MARTIN LUTHER.

No voice of prayer to Thee can rise,
But swift as light Thy love replies;
Not always what we ask, indeed,
But, O most kind! what most we need.

H. M. KIMBALL.

Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.—Jeremiah xxxiii. 3.

And he said Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.—Mark xiv. 36.

April 15.

Birthday.

IF the *loneliness* had been taken out of His agony, it would have lost one element of comfort for us. We all have our Gethsemanes, our nights of shrinking and struggling, before we are ready for our crosses. We all have cups, over which we cry, "Let this one pass;" and when these times come, we are almost always alone. And when we are ready at last to say, 'Thy will be done,' there is rarely any ear but God's to hear. M. L. DICKINSON.

"This death, the dread of which turns us so cold,
Outside of our own fears has no stronghold;
'Tis but a boundary, past which, lost in light,
Our friends are walking still, just out of sight." H. H.

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.—Rom. vi. 9.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter iv. 18.

April 16.

Birthday.

SUPPOSE you should treat a very dear friend indifferently; and for days go without talking with him; neglect his suggestions, disregard his advice—certainly you would not be very happy together. Yet this is just the way many Christians actually act towards Christ; and then Satan blinds their hearts into thinking that it is not their own fault that their joy in Him is gone, but a necessity because of this troublesome world. "PANSY."

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek! WHITTIER.

Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.—Heb. iii. 13.

Thou shalt not covet.—Ex. xx. 17.

God is come to prove you, and that his fear may be before your faces, that ye sin not.—Ex. xx. 20.

April 17.

Birthday.

"GREED, selfishness, ambition, egotism, self-importance, money-getting, rash speculation, desire of the poor to pull down the rich, desire of the rich to exact more than their due from the poor, these are amongst the wide-reaching evils which are included in that ancient but most expressive word 'covetousness.' No one can know the exceeding sinfulness of sin who does not know the guilt of selfishness; no one can know the exceeding beauty of holiness who has not seen or felt the glory of unselfishness."

Save us from the evil tongue,
From the heart that thinketh wrong,
From the sins, whate'er they be,
That divide the soul from Thee. ANON.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.—1 Cor. vi. 10.

Pray for us unto the Lord thy God—that the Lord thy God may show us the way wherein we may walk, and the thing that we may do.—Jer. xlii. 2, 3.

April 18.

Birthday.

KEEP not the alabaster boxes of your love and tenderness sealed. If you have vases laid away and filled with sympathy and affection, which you intend to break over the dead bodies of your dear ones, *open them now!* If we would fulfill our mission, we must anoint our friends beforehand for their burial. Flowers piled on the coffin cast no fragrance backward over the weary years. J. R. MILLER.

Thou wilt not leave us in the dust:
  Thou madest man, he knows not why;
  He thinks he was not made to die;
And Thou hast made him: Thou art just. TENNYSON.

That which I see not, teach Thou me.—Job xxxiv. 32.

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—John ix. 41.

April 19.

Birthday.

"THOSE who reject Christ by any determined refusal must be very few; and those who have not given themselves to Him intend to do so. *Sometime* is the word with which they try to appease their conscience. Many do at length obey the call of God. Others put off the day of salvation until it is too late. An awful word that—never let it be spoken of us! How do I treat the great King?"

"Come, Holy Spirit, sign and seal
Our lives for consecrated zeal;
Come fill us with obedient power,
That Christ may use us every hour."

I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live.—Jno. xi. 25.

Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day.—Ps. xxv. 5.

April 20.

Birthday.

PEOPLE talk about special providences; I believe in the providences, but not in the specialty. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exceptions to the rule; they are common to all men at all moments. But it is a fact that God's care is more evident in some instances of it than in others to the dim and often bewildered vision of humanity.

When night comes, list thy deeds; make plain the way
'Twixt heaven and thee; block it not with delays,
But perfect all before thou sleep'st: then say,
"There's one sun more strung on my bead of days."
What's good score up for joy; the bad well scanned
Wash off with tears, and get thy Master's hand.

HENRY VAUGHAN.

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.—Ps xxv. 10.

Thus saith the Lord: I remember thee; the kindness of thy youth, —Jer. ii. 2.

April 21.

Birthday.

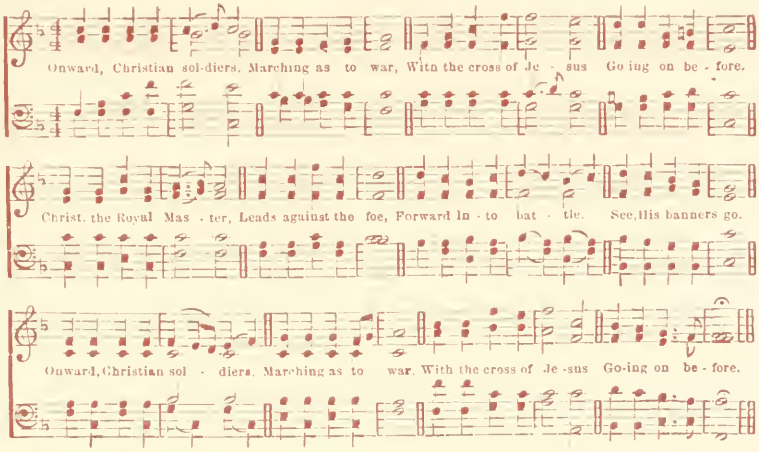
IF you are young and full of vigor and work, and in the providence of God it is your duty to care for a poor old body who has walked 'a long path' and has almost come to the end of the pilgrimage, make the last few miles of the journey as easy and pleasant as you can. Bear with the infirmities of old age. Remember that to those who have had a busy life, it is not pleasant to be laid aside."

'Tis only the loving words we've said,
And the kindly deeds we've done,
That will give us a peaceful conscience, dear,
At the hour of the setting sun.

MRS. A. M. TOMLINSON.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. xv. 1.

ONWARD, CHRISTIAN SOLDIERS!



At the sign of triumph,
  Satan's host doth flee;
On, then, Christian soldiers,
  On to victory!
Hell's foundations quiver
  At the shout of praise;
Brothers, lift your voices,
  Loud your anthems raise.—CHO.

Like a mighty army
  Moves the Church of God;
Brothers, we are treading
  Where the saints have trod;
We are not divided,
  All one body we,
One in hope and doctrine,
  One in charity.—CHO.

Crowns and thrones may perish,
  Kingdoms rise and wane,
But the Church of Jesus
  Constant will remain;
Gates of hell can never
  'Gainst that Church prevail;
We have Christ's own promise,
  And that cannot fail.—CHO.

Onward, then, ye people!
  Join our happy throng,
Blend with ours your voices
  In the triumph-song;
Glory, laud, and honor
  Unto Christ the King,
This through countless ages
  Men and angels sing.—CHO.

ONWARD, CHRISTIAN SOLDIERS!

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Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts xx. 35.

April 22.

Birthday.

THE most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having or getting, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others. He that would be greatest among you, said Christ, let him serve. HENRY DRUMMOND.

Know, dear little one! our Father
  Will no gentle deed disdain.
Love on the cold earth beginning
  Lives divine in Heaven again,
While the angel hearts that beat there
  Still all tender thoughts retain.

ADELAIDE PROCTOR.

God loveth a cheerful giver.—2 Cor. ix. 7.

These things have I spoken unto you that my joy might remain in you, and that your joy might be full.—John xv. 11.

April 23.

Birthday.

"THE infallible receipt for Happiness, is to do good; and the infallible receipt for doing good is to abide in Christ. Fruit first, Joy next. Fruit bearing is the necessary antecedent; Joy both the necessary consequent and the necessary accompaniment. It lay partly in the bearing fruit, partly in the fellowship which made that possible. Partly, Joy lay in mere constant living in Christ's presence and partly in the inspiration to live and work for others."

Thy kingdom come, with power and grace,
To every heart of man;
Thy peace, and joy, and righteousness
In all our bosoms reign. C. WESLEY.

Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.—Matt. vi. 33.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee: my flesh longeth for thee in a dry and thirsty land where no water is.—Ps. lxiii. 1.

April 24.

Birthday.

THE more anxious he was to come near to God, the more he felt that the high road to God lay through the forest of humanity. And he had learned that love is not a feeling to be called up at will in the heart, but the reward, as the result of an active exercise of the privileges of a neighbor.

"Come, children, let us go!
We travel hand in hand;
Each in his brother finds his joy
In this wild stranger land.

"The strong be quick to raise
The weaker when they fall;
Let love and peace and patience bloom
In ready help for all."

My soul followeth hard after thee; thy right hand upholdeth me.—Ps. lxiii. 8.

The foolishness of man perverteth his way, and his heart fretteth against the Lord.—Prov. xix. 3.

April 25.

Birthday.

"A GENUINE depression of spirits, the result of religious doubts or real calamity, is worthy of our tenderest sympathy; but this never shows itself in fidgety, querulous words. Poor Cowper haunted all through the night season, by fears he wrestled against with strong prayers and tears; John Bunyan in jail, feeling 'as if the sun that shone in the heavens did grudge to give him light,' were not worrying; they were drinking of that same cup that was drained to the dregs on Calvary."

Friend of our perfect choice,
  Thou joy of all that live,
Being that know'st not chance or change,
  What courage dost Thou give!

GERHARD TERSTEEGEN, 1731.

A man's heart deviseth his way; but the Lord directeth his steps.—Prov. xvi. 9.

We do not cease to pray for you, and to desire that ye might be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.—Col. i. 9, 11.

April 26.

Birthday.

POSSIBLY, even, as heat and cold at their excessive points are one,—as great joy is a pang, and deep grief a blessedness,—there may be also an agony to rapture, known only to them who are taken into the mystery. There is always circumstance, the special providing for each experience which is never forgotten; that which makes us say afterward: "If it had not been just so, if it had been a little more or a little different!" It is never more, it is never different; it is always just what we can bear. MRS. WHITNEY.

If I would pray,
I've naught to say
But this, that God may be God still,
For Him to live
Is still to give,
And sweeter than my wish His will.

DAVID A. WASSON.

Tribulation worketh patience, and patience experience, and experience hope.—Rom. v. 3.

And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.—Gen. ix. 16.

April 27.

Birthday.

THE "bow in the cloud" was a pledge of *temporal* blessings; to the believer it is also a striking type of *spiritual* blessings. Is there no bow of promise which tells of wrath averted, of security insured? Yes; Jesus is the "Bow in the cloud" of heaven's wrath, assuring the believer that a fiercer storm than any that ever devastated the world has passed away. As the rainbow appears with blended colors, so Christ in justice, mercy, love, power and goodness appears to us as a glorious arch of promise.

"So, however dark our prospects,
Howe'er by grief we're bow'd,
It will not last forever,—
We'll look beyond the cloud!"

Christ being raised from the dead, dieth no more; death hath no dominion over him. Being thus made free from sin, ye became the servants of righteousness.—Rom. vi. 9, 18.

Ye are the temple of the living God; as God hath said I will dwell in them and walk in them; and I will be their God, and they shall be my people.—2 Cor. vi. 16.

April 28.

Birthday.

SLOWLY, through all the universe, that temple of God is being built. Wherever souls are being tried and ripened, in whatsoever commonplace and homely ways; there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer and knows that success means simply to let itself be wrought into what shape the Master wills. PHILLIPS BROOKS.

Let thy day be to thy night
A teller of good tidings. Let thy praise
Go up as birds go up that, when they wake,
Shake off the dew and soar. JEAN INGELOW.

I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.—Ezekiel xi. 19.

When He giveth quietness, who then can make trouble?—Job xxxiv. 29.

The Lord will be a refuge in times of trouble.—Ps. ix. 9.

April 29.

Birthday.

IN time of trouble go not out of yourself to seek for aid; it is like putting to sea in a storm. Sit still, and *feel* after your principles, and if you find none that furnish you somewhat of a prop, and that point you to *quietness*, depend upon it you have never yet learned Truth from the Spirit of Truth, whatever notions thereof you may have picked up.

Thou art strong to comfort, look on me!
I sit in darkness, and behold no light!
Over my heart the waves of agony
Have gone, and left me faint! Forbear to smite
A bruised and broken reed! Sustain, sustain,
Divinest Comforter, to Thee I fly. MARY HOWITT.

Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.—Ps. xxxii. 7.

Thy Word is a lamp unto my feet, and a light unto my path.—Ps cxix. 105.

April 30.

Birthday.

"AS the mason, at frequent intervals, applies the plumb and the level to the structure he is rearing to assure himself that the wall is straight and true, lest it fall and bury the workmen, so must we, who are lovers and followers of our Lord, frequently consult His Word in order that we may clearly understand His will concerning us and seek grace, guidance and wisdom from on high, that knowing it we may be enabled ever to do it acceptably in His sight."

We turn us from the light and find
  Our spectral shapes before us thrown,
As they who leave the sun behind
  Walk in the shadow of themselves alone.

Through thy precepts I get understanding; therefore I hate every false way.—Ps. cxix. 104.

Be not conformed to this world; but be ye transformed by the renewing of your mind.—Rom. xii 2.

May 1.

Birthday.

"IT is clear from history and everyday observation, that what is really wanted to touch the hearts of the multitude is the living spectacle of a warm and genuine piety. One such character has before now bent the hearts of even greater numbers than are congregated in our large towns, and this influence either creates its own machinery or dispenses with it."

Thorough love to light! Through light O God, to Thee,
Who art the Love of love, the eternal Light of light.

RICHARD WATSON GILDER.

If thou canst believe, all things are possible to him that believeth.—Mark ix. 23.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.—Prov. xix. 15.

May 2.

Birthday.

THE idler in the vineyard is worse than nothing: he hinders better men; he wears the Lord's livery, but will not do the Lord's work. What footprints are you leaving on the sands of time? God never asks us to do anything for Him without giving us the ability to perform it.

GILL.

Others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer
And God's grace fructify through thee to all,
The least flower, with a brimming cup may stand,
And share its dewdrop with another near.

ELIZABETH BARRETT BROWNING.

He saw others standing idle—and said "Go ye also into the vineyard."—Matt. xx. 3, 4.

All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.—Prov. xv. 15.

May 3.

Birthday.

"IT seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliances of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses." MAD. GUYON.

He that hath light within his own clear breast
May sit i' the centre and enjoy bright day;
But he that hath a dark soul and foul thoughts
Benighted walks under the mid-day sun,
Himself is his own dungeon. JOHN MILTON.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.—Prov. xv. 13.

Speak ye every man the truth to his neighbor.

And let none of you imagine evil in your hearts against his neighbor.—Zec. viii. 16, 17.

May 4.

Birthday.

"LET every man search his own heart and life; he that is strict in judging and humbling himself, will not be apt to judge and despise his brother."

"Constantly speak the truth; how hard that is to many of us. To be strictly truthful in thought and word and deed, and that *constantly*, always. Our Lord tells us that He is 'The Truth,' and we are never so unlike Him and His saints as when we are deceitful and untruthful, even in the smallest matters."

Be noble, and the nobleness that lies in other souls,
Sleeping but never dead,
Will rise in majesty to meet thine own. LOWELL.

Thou desirest truth in the inward parts.—Ps li. 6.

Though He were a Son, yet learned He obedience by the things which he suffered; and became the author of eternal salvation unto all them that obey Him.—Heb. v. 8, 9.

May 5.

Birthday.

"OBEDIENCE is the end of the New Testament as much as of the Old. The only difference is that the Gospel is better adapted to secure this obedience. It subdues the rebellious will of man, softens the heart and disposes to obedience. What the law could not do—that is, secure its own keeping, the Gospel does through grace. It writes the law in the mind and heart."

O Lord, forgive my sin,
And deign to put within
A calm, obedient heart, a patient mind;
That I may murmur not,
Though bitter seem my lot;
For hearts unthankful can no blessing find.

RUTILIUS, 1604.

Amend your ways, and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.—Jer. xxvi. 13.

Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. —Phil. iv. 8.

May 6.

Birthday.

"GOD gives peace, but we must make room for it. How can it abide when we give place to the uncomfortable thoughts that crowd it out? We find chiefly what we look for in life. The doubting heart finds many doubts. Faith can walk the same road and find nothing but the goodness of God. If we would understand the loving-kindness of the Lord we must be wise to observe the things that tell of Him."

"Calm Soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of Thine
Man did not make, and cannot mar."

I have learned in whatsoever state I am, therewith to be content.—Phil. iv. 11.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—1 Thess. iv. 13.

May 7.

Birthday.

"THE Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Therefore let your grief be such that your consolation shall be more; for ye have not lost them, but sent them before you, that they may be kept forever blessed. LUTHER.

Resignation is putting God between one's self and one's grief.
MADAME SWETCHINÉ.

So, though the kindly voice and step are still,
And though we miss the smile his calm face wore,
And grieve because we see him here no more,
We know life is not over, that he will
Work for the Master—even as before. M. L. DICKINSON.

The cup which my Father hath given me, shall I not drink it?—John xviii. 11.

I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them.—John. xiii. 15, 17.

May 8.

Birthday.

TO do what we know to be right first, however little that may be; to follow out the light we have, this is the only way to get more light. But to will and to do is so much harder than to speak or to speculate, or even to feel. This is the reason we turn aside from the former, and give ourselves so much to the latter. But it is in vain we do so. In spiritual things there is no road to higher light without obedience to conscience. This gives solidity to a man's character, and assurance to his faith, as nothing else does.

I slept, and dreamed that life was beauty;
I woke,—and found that life was duty.
Was my dream, then, a shadowy lie?
Toil on, sad heart, courageously;
And thou shalt find thy dream shall be
A noon-day light and truth to thee.

He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James i. 25.

For as the body without the spirit is dead, so faith without works is dead also.—James ii. 26.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honour.—Ps. viii. 4, 5.

May 9.

Birthday.

A PURSUIT followed in its main drift; a home to contain the life; good citizenship as the sum of public duties; culture, or making the most of one's self, as the sum of personal and religious duties,—these are the four winds of inspiration that should blow through the heart of a young man; these are the foundations of that city of character and destiny which, when built, lies four-square,—Work, Home, Humanity and Self, as made in the image of God and for God. T. T. MUNGER.

Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace
To silence envious tongues; be just, and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's. SHAKESPEARE.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. iii. 16.

I am the good Shepherd. . . . And I lay down my life for the sheep. . . . No man taketh it from me, I lay it down of myself.—John x. 11, 15, 18. Greater love hath no man than this.—John xv. 13.

May 10.

Birthday.

THAT our desire should be toward Him, is a matter of course; but that His desire should be toward us, passes the bounds of human belief. And yet He says it, and what can we do but believe Him?

In you He is seeing of the "travail of His soul," and is satisfied. Your love and devotedness are His precious reward for all He has done for you. Let Him have all there is of you, body, soul, mind, spirit, time, talents, voice, everything. Others may not approve, but He will; and that is enough. HANNAH WHITALL SMITH.

As human friend with human friend,
  Can I so think of Thee?
* * * * *
I'll bring the glorious vision down,
  It shall commune with me,
Till for Thy dear love's sake at last
  It teacheth me to be
Even me—unworthy, worn, and sad—
  A COMFORT unto Thee.

ELIZABETH STUART PHELPS.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends.—John. xv. 15.

Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.—Isaiah xlvi. 4.

May 11.

Birthday.

HE has kept and folded us from ten thousand ills when we did not know it: in the midst of our security we should have perished every hour, but that He sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness, from snares of our own evil will. He has kept us even against ourselves, and saved us even from our own undoing. H. E. MANNING.

"In every work, and every prayer,
I do my best;
And in His hands, without a care,
I leave the rest."

He preserveth the souls of his saints: he delivereth them out of the hand of the wicked.—Ps. xcvii. 10.

As Thou hast sent Me into the world, even so have I also sent them into the world.—John. xvii. 18.

May 12.

Birthday.

IF all the labor of God is to bring sons into glory, lifting them out of the abyss of evil bondage, up to the rock of His pure freedom, the only worthy end of life must be to work in the same direction—to be a fellow-worker with God. But I was taught that the way to help others was not to tell them their duty, but myself to learn of Him who bore our griefs and carried our sorrows. As I learned of Him, I should be able to help them.

May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Be the sweet presence of a good diffused,
And in diffusion evermore intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

GEORGE ELIOT.

Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. x. 42.

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.—Isaiah ix. 23.

May 13.

Birthday.

RICHES, though they have great eagles' wings to fly away from us whilst we are here in this world, yet have not so much as little sparrows' wings to fly after us, and to follow us when we go hence. We brought nothing into this world, neither shall we carry anything hence.

SPENCER.

"Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored;
Freely Thou givest, and Thy word is, 'freely give,'
He only who forgets to hoard has learnt to live."

Let him that glorieth, glory in this, that he understandeth and knoweth me.—Isaiah ix. 24.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.—Isaiah xlii. 16.

May 14.

Birthday.

"THE power that taught the bird to build its nest, that surveyed the streets in the ant-village, guides us

"Restless, weak, sinful man is more than a bee or bird. That progressive teacher that instructed the woodpecker to excavate a home in the rotten tree ripened in man his reason."

"Knowest thou what wove yon wood-bird's nest
Of leaves and feathers from her breast?
Or how the fish outbuilt her shell,
Painting with morn each annual cell?"

The beast of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert.—Isa. xliii. 20.

I have taught thee in the way of wisdom; I have led thee in right paths.—Prov. iv. 11.

May 15.

Birthday.

PERHAPS the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly. T. H. HUXLEY.

"The true aim of the highest education is to give character, rather than knowledge—to train men to be, rather than to know."

Native goodness is unconscious, asks not to be recognized;
But its baser affectation is a thing to be despised.

BAYARD TAYLOR.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. —Isa. l. 4.

Heaven and earth shall pass away; but my words shall not pass away.—Luke xxi. 33.

May 16.

Birthday.

"IT is now more than one thousand eight hundred years, and every word and letter of that prophecy has, so far, come to pass. That we have the Bible in our hands to-day, after so many ages through which it has been more proscribed and persecuted and trodden under foot than all the ancient and modern tomes together, is miraculous proof of its abiding nature. To no earthly telephones or phonographs, but to pens and tongues commissioned from on high is the world indebted for the story of the creation and the cross."

"There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts."

The grass withereth, the flower fadeth; but the word of our God shall stand for ever.—Isa. xl. 8.

A day in thy courts is better than a thousand.—Ps. lxxxiv. 10.

My soul longeth, yea, even faintetb, for the courts of the Lord; my heart and my flesh crieth out for the living God.—Ps. lxxxiv. 2.

May 17.

Birthday.

"I CAN do a little, write an hour or two, see one or two people, sing one song, go to church once on Sunday, and subside all the rest of the day; but that is the length of my tether.

"I am quite satisfied to do *half day's* works henceforth if He pleases, and well I may be, when I have plenty of proof that He can make a *half hour's* work worth a whole day's, if He will; yes, or a half minute's either."

HAVERGAL.

"I am not eager, bold or strong;
All that is past.
I am ready not to do
At last;—at last.
My half day's work is almost done,
And that all my past:
I bring my patient God
A patient heart."

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.—Ps. xc. 15.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. xviii. 4.

May 18.

Birthday.

"YOUR evil associates will be a snare to you. What, then, is the lesson? Christian separateness. But you ask: 'Would you have me keep entirely out of the company of unconverted people?" By no means. You ought to come in contact with them. At the same time, however, as a Christian, you ought to be so far separate from the ungodly that their manners shall not mold you, but yours them."

O Father! I have sinned. I have done
The thing I thought I never more should do.
My days were set before me, light all through;
But I have made them dark,—alas, too true,—
And drawn dense clouds between me and my Sun.

HENRY SEPTIMUS SUTTON.

I am the Lord your God, which have separated you from other people.—Lev. xx. 24.

Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.—Ps. cxl. 13.

May 19.

Birthday.

"GOD has ever been, and ever will be, the companion of them that fear Him. Enoch walked with God. Abram was addressed in these words: 'Walk before Me, and be thou perfect.' Hast thou not also realized the fulfillment of the gracious promise? There is no promise so precious and so encouraging; it nerves to conflict, fills with peace and animates with hope all who believe it. Do you sometimes feel that your confidence has failed you? May not this be the reason? You have wandered from God."

Oft, when I seem to tread alone
Some barren waste, with thorns o'ergrown,
Thy voice of love, in tend'rest tone,
Whispers: "Still cling to me!"

OLD MEDIÆVAL HYMN.

Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.—Ps. xvi. 11.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free.—Isaiah lviii. 6.

May 20.

Birthday.

DID you ever stop to ask what a yoke is really for? Attached to the oxen in any other way than by a yoke the plough would be intolerable. Worked by means of a yoke it is light. It is not meant to give pain, but to save pain. How to carry this burden of life had been the world's problem. Christ's solution is, "Carry it as I do. Take *my* yoke and you will find it easy—it works easily, and therefore my burden is light."

"I seek Thy aid, I ask direction,
Teach me to do what pleaseth Thee;
I can bear toil, endure affliction,
Only Thy leadings let me see."

I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go.—Isa. xlviii. 17.

Let Him do to me as seemeth good unto Him.—2 Sam. xv. 26.

May 21.

Birthday.

WHEN the goldsmith fashions a chalice for a king, he first purifies the metal by fire to rid it of base alloy, and stamps it with the assayer's approval. Then he molds it into a fitting form for its high uses. Then he burnishes and polishes it, chasing and adorning it to make it lustrous. So our blessed Lord first tries our faith as by fire, till the dross is gone, and He can stamp it "approved;" that is "Praise." Then He shapes a "vessel meet for the Master's use prepared unto every good work;" that is "Honor." Then He puts on the finishing touches, till it flashes back the lustre of His own face; that is "Glory." REV. ARTHUR T. PIERSON.

"Silently sat the artist alone,
Carving a Christ from the ivory bone;
Little by little, with toil and pain
He won his way through the sightless grain,
That held and yet hid the thing he sought,
Till the work stood up like a growing thought."

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.—Prov. xvii. 3.

And why stand we in jeopardy every hour?—1 Cor. xv. 30.

He that spared not his own Son, but delivered him up for us all, how shall he not with him, freely give us all things?—Rom. viii. 32.

May 22.

Birthday.

I SAW in the Museum the picture of the Maiden Martyr. She stood calm, triumphant among the lions. Some loving hand had flung a rose at her feet. Is your soul among the lions? Be calm, be calm! Lift up your face in hope. The Rose of Sharon is at your feet. The face of God is above your cell. It comes nearer, nearer through the gathering gloom. You meet! A kiss upon your forehead, and heaven around your soul.

"Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou
With courtesy receive him; rise and bow,
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave."

Verily, verily, I say unto thee, He that believeth on me hath everlasting life.—John vi. 47.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. —2 Pet. iii. 11.

May 23.

Birthday.

IT is by our daily acts, by our conversation, our citizenship that passers by will estimate our characters. We are to be rooted and grounded in Christ that we may grow into His fulness. We will need sunshine to aid our growth —hence we must walk in the light as Christ is in the light. We will need moisture to feed our parched powers; so we must pray to be daily refreshed by the dews of heavenly grace.

"Beauty may be the path to highest good,
And some successfully have it pursued.
Thou, who woulds't follow, be well warned to see
That way prove not a curvèd road to thee.

To him that ordereth his conversation aright, will I show the salvation of God.—Ps. l. 23.

Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister.—Mark x. 43, 45.

May 24.

Birthday.

"SOMETIMES human relations reverse themselves. Many and many a daughter has lived as if her mother were her only child. The strong soul is ever father to the weaker, and the nearer God a brave heart comes the more it shares his spirit of Fatherhood, that pities, uplifts, and protects. Thus we prove our right to the divine heritage; and like our Elder Brother, put our love, which is 'God in us under the burden of others' suffering and sin." M. L. D.

A sick man helped by thee, shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest. E. B. BROWNING.

Put on therefore . . . kindness, humbleness of mind, meekness, long-suffering.—Col. iii. 12.

Are not my days few? Cease then and let me alone, that I may take comfort a little.—Job x. 20.

May 25.

Birthday.

HER "comfort in things" had been taken out so often that she had learned the difference between the *shell* of the pleasure and the pleasure itself. "Good times" were very precious to Florence Reade. Her thoughts, revolving around herself as the center, found no better reason why God should have made the world than that she might have it to "take comfort in;" and she meant to take it without much regard to the comfort of others. "AMONG THE THORNS."

"Give and receive; go forth and bless
The world that needs the hand and heart
Of Martha's helpful carefulness,
No less than Mary's better part." WHITTIER.

I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me.—Lam. i. 16.

What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark viii. 36, 37.

May 26.

Birthday.

IS it really true that one soul—that of the thief lying to-day in prison, or of the harlequin who was grinning last night in the circus—is more precious than the gold of California or the diamonds of Golconda? This unique estimate of the soul was the secret spring of Christ's work as a Soul-winner. A man has no claim to this office under any of its forms if he does not believe in the soul more than in money, or physique, or success, or any earthly thing, and unless the saving of a single soul would be to him a greater prize than all Greek and Roman fame.

JAMES STALKER, D.D.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide:
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Saviour has died. F. J. CROSBY.

If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James v. 19, 20.

There is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job xxxii. 8.

May 27.

Birthday.

THE first great truth taught by Christ is that there is One Almighty Being, whose nature is goodness and love, who is in a father's relation to every soul. The second, that we are one and all children of God, and bound up with Him as a child with a father. On account of this there is a spiritual brotherhood of all men. Since the Father is immortal, so are the children—all those whom we call dead and those whom we call living.

BROOKE.

O Father, hear!
The way is dark, and I would fain discern
What steps to take, into which path to turn;
Oh! make it clear.

Holy, holy, holy, Lord God Almighty, which was and is, and is to come.—Rev iv. 8.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. ix. 8.

May 28.

Birthday.

"REALIZE what God has given you to do *to-day*, and do not look beyond it. Strength is promised according to *your day*, but not according to your morrow. Everyday work requires everyday asking. Whatever your work is, take it first to God. Before you begin, kneel and implore His blessing. Ask Him for a fresh, diligent spirit. Ask Him to enable you not only to *bear* the daily cross, but to 'take it up,' denying yourself and following the footsteps of the Lord Jesus."

What have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?

Behold God is mighty, and despiseth not any: he is mighty in strength and wisdom.—Job xxxvi. 5.

Your Father knoweth what things ye have need of before ye ask Him.—Matt. vi. 8.

May 29.

Birthday.

LORD, I know not what I ought to ask of Thee; Thou only knowest what we need; Thou lovest me better than I know how to love myself. Behold my needs, which I know not myself; see and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray; pray Thyself for me. FÉNELON.

God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our face,
A gauntlet with a gift in it. Every wish
Is like a prayer with God.

ELIZABETH BARRETT BROWNING.

Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full.—John xvi. 24.

Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.—Ps. xxxiii. 12.

DECORATION DAY.

May 30.

Birthday.

IT is easy in peace to cast flowers over the graves of the dead heroes of war. But could we measure the value of the struggle for the country made by the nation's soldiery, we would remove our sandals as we approach the graves of these fallen warriors. And above all, we would see to it that our native land should be redeemed from prejudice and sectional enmity; and that the rights of all should be attained by honest measures.

For never land long lease of empire won
Whose sons sat silent when base deeds were done.

JAMES RUSSELL LOWELL.

Neither count I my life dear unto myself.—Acts xx. 24.

By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible.—Heb. xi. 27.

May 30.

Birthday.

"THE lesson of endurance—the best of all lessons. But how is this lesson learned? Ah! through bitter teaching, hard to be understood and obeyed, till the hand of the great Teacher is recognized clearly through it all."

As God leads me, it is mine
  To follow Him;
Soon all shall wonderfully shine,
  Which now seems dim.
Fulfilled be His decree!
What He shall choose for me,
That shall my portion be,
  Up to the brim!

Behold we count them happy which endure.—James v. 11.

O man of God follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life.—1 Tim. vi. 11.

May 31.

Birthday.

WHEN we read the New Testament, does it seem as if we were Christians, Christ's kind of Christians? Do our lives meet the requirements of the Gospel? A young Christian girl when gently asked by some one if she loved Jesus, was moved to tears, for she said in her heart, "What a dim light mine must be, if others are not sure without asking me that I love Jesus." Do people need to ask if we are Christians? J. R. MILLER, D.D.

Lord, arm me with Thy Spirit's might;
  Since I am called by Thy great name,
In Thee let all my thoughts unite,
  Of all my works be Thou the aim:
Thy love attend me all my days,
And my sole business be Thy praise.

JOACHIM LANGE.—TR. BY JOHN WESLEY.

Walk worthy of God, who hath called you unto his kingdom and glory.—1 Thess. ii. 12.

Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest.—Luke xix. 38.

June 1.

Birthday.

"THE world and all that dwell therein belong to Christ We are not our own. Jesus Christ has a more thoroughly absolute right to the love and obedience of every human soul than you or I can possibly have to anything we call our own. In the matter of yielding ourselves to Him there is a tremendous emphasis on the *ought*. We *ought* to acknowledge His right in us. Every one who does not give himself to Christ defrauds the King."

"Dear Lord, I give myself to Thee,
I am Thy subject, reign in me;
Direct me by Thy will and power,
That I may serve Thee every hour."

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi. 20.

And when He had sent the multitude away, He went up into a mountain apart to pray; and when the evening was come, He was there alone.—Matt. xiv. 23.

June 2.

Birthday.

IT is evident that, when Jesus had a day of crisis or of difficult duty before Him, He gave Himself specially to prayer. Would it not simplify our difficulties if we attacked them in the same way? It would infinitely increase the intellectual insight with which we try to penetrate a problem and the power of the hand we lay upon duty. The wheels of existence would move far more smoothly and our purposes travel far more surely to their aims, if every morning we reviewed beforehand the duties of the day with God.

STALKER.

Lord, let me talk with Thee of all I do,
All that I care for, all I wish for too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour.,
When I need counsel, let me ask of Thee,
Whatever my perplexity may be.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James i. 5.

The pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.—Neh. ix. 19.

June 3.

Birthday.

DO not look forward to the changes and chances of this life in fear; rather look to them with full hope, that as they arise, God whose you are will deliver you out of them. He has kept you hitherto—do you but hold fast to His dear hand; and He will lead you safely through all things, and when you cannot stand He will bear you in His arms.

FRANCIS DE SALES.

Why should we doubt His care or grace,
As though He had forgotten?
As though time's changes could efface
What love had once begotten?

I am the Lord, I change not.—Mal. iii. 6.

He knoweth the way that I take.—Job xxiii. 10.

Man's goings are of the Lord; how can a man then understand his own way?—Prov. xx. 24.

June 4.

Birthday.

"WHEN you choose your fields of labor, go where nobody else is willing to go." Cut in the stone that marks the resting-place of Mary Lyon, the founder of Holyoke Seminary, is this sentence from her own lips marking the secret of her consecration: "There is nothing in the universe that I fear, except that I may not know all my duty or may fail to do it."

Strong is the patience of our Father's care,
My brother! my beloved! And o'er thy way
Watch eyes of human tenderness and prayer:
Take courage! on the mountains breaketh day.

ROSE TERRY COOKE.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.—2 Cor. iv. 16.

Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.—Phil. ii. 3.

June 5.

Birthday.

"THERE are people who go about the world looking out for slights, and they are necessarily miserable; for they find them at every turn, especially the imaginary ones. One has the same pity for such men as for the very poor. They are the morally illiterate. They have had no real education; for they have never learned how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children."

"O Breath from the Eternal Silence! blow
Softly upon our spirit's barren ground;
The precious fulness of our God bestow,
That fruits of faith, love, reverence, may abound."

I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.—Eph. iv. 1.

For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.—Ps. lxi. 5.

June 6.

Birthday.

"MY dear friend, whether you knew it or not, this, and nothing less than this, is what thy consecration meant: It meant inevitable obedience. It meant that the will of thy God was henceforth to be thy will, under all circumstances and at all times. It meant that from that moment thou did'st surrender thy liberty of choice, and gave thyself up utterly into the control of thy Lord. It meant an hourly following of Him, whithersoever He might lead thee, without any turning back."

I will not fear Thee, O my God!
  The days to come can only bring
Their perfect sequences of love,
  Thy larger, deeper comforting.

Beneath the splendor of Thy choice,
  Thy perfect choice for me, I rest;
Outside it now I dare not live;
  Within it I must needs be blest.

JEAN SOPHIA PIGOTT.

The Lord is thy keeper; . . . The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.—Ps. cxxi. 5, 8.

It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lam. iii. 26.

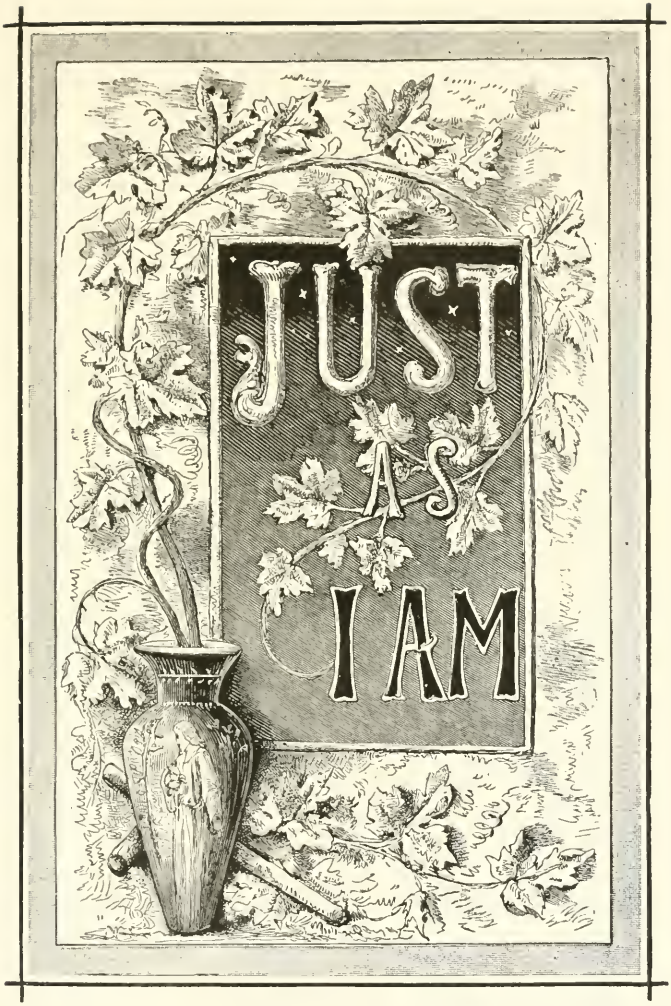
June 7.

Birthday.

"IT is bad enough to wait in hope; a long-deferred fulfillment carries its own pain. But to wait for hope, to see no glimmer of a prospect, and yet to refuse to despair, to have nothing but night before the casement, and yet to keep the casement open for possible stars, to have a vacant place in my heart, and yet to allow that place to be filled by no inferior presence, it is the grandest patience in this universe. It is Job in the tempest; it is the Son of man in Gethsemane."

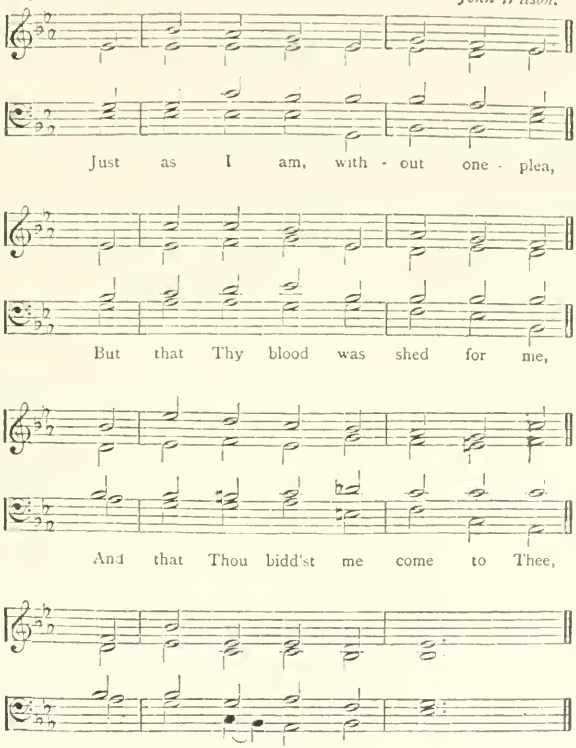
We seek in prayers and penances
To do the martyr's part,
Remembering not the promises
Are to the pure in heart. ALICE CARY.

Thou which hast shown me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.—Ps. lxxi. 20.


JUST
AS
I AM

JUST AS I AM.

S. Mary Magdalene. *John Wilson.*



JUST as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

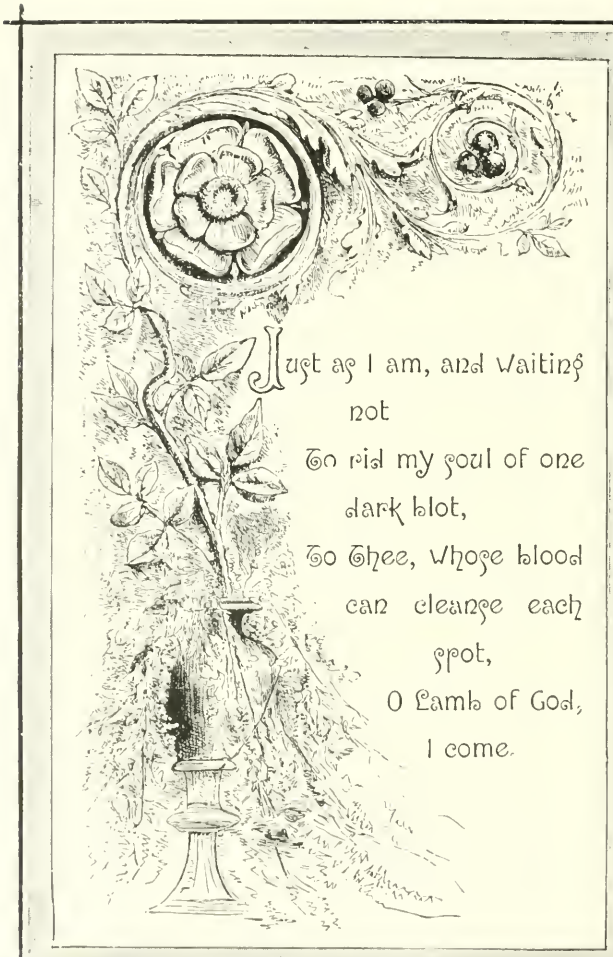
Just as I am—Thy love unknown
Has broken every barrier down—
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come.

Just as I am, without one plea

But that Thy blood was shed for me,

And that Thou bidd'st me come to Thee,
O Lamb of God, I come.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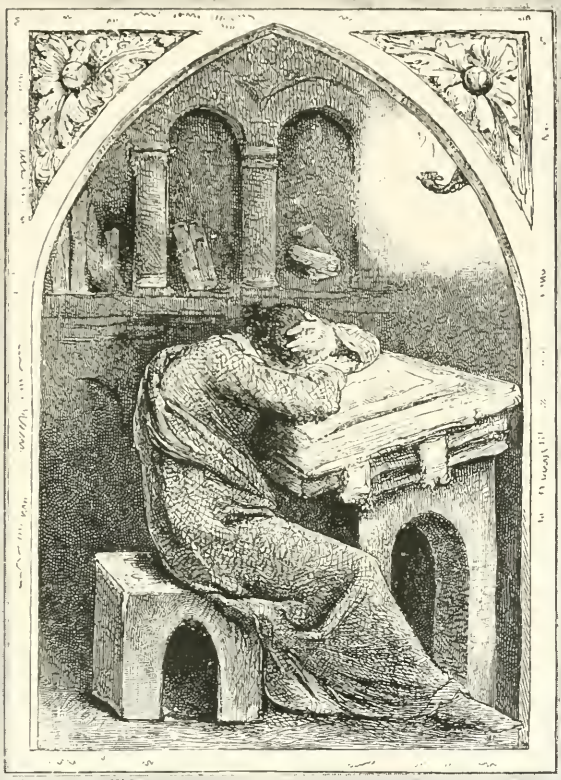


Just as I am, though tossed about,
With many a conflict, many a doubt,

Fightings and fears within, without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,

Yea, all I need, in Thee to find,
O Lamb of God, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;

Because thy promise
I believe,
O Lamb of God,
I come.

Just as I am—Thy love unknown
Has broken every barrier down—

Now, to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,

Here for a season, then above,
O Lamb of God, I come.

The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.—Ps. xxxix. 18.

June 8.

Birthday.

TO draw near to the one all-beautiful being, Christ; to know Him as our spirits may know the Spirit; to receive the breath of His infinitely loving life into mine, that I might breathe out that fragrance again into the lives around me—this was the longing wish that, half hidden from myself, lay deep beneath all other desires of my soul.

LUCY LARCOM.

Soul of our souls, only by Thee
The way we see
Through earth's entangling mystery;
We nothing know;
But prayer unbars heaven's gate and Thou dost show
The one sure path in which we ought to go.

LUCY LARCOM.

The eyes of the Lord are upon the righteous and his ears are open to their cry.—Ps. xxxiv. 15.

All the ends of the earth shall see the salvation of our God.—Isa. lii. 10.

June 9.

Birthday.

EACH of us is a distinct flower or tree in the spiritual garden of God—each of us watered and shone upon and filled with life for the sake of his flower, his completed being, which will blossom out of him at last to the glory and pleasure of the great Gardener. For each has within him a secret of the Divinity; each is growing towards the revelation of that secret to himself. Surely to know what He thinks about us, will pale out of our souls all our thoughts about ourselves!

O leave thyself to God! and if indeed
'Tis given thee to perform so vast a task,
Think not at all—think not, but kneel and *ask!*

THOMAS BURBRIDGE.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—Luke xii. 32.

Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice.—1 Sam. xv. 22.

June 10.

Birthday.

ANY boy who does what is right has the kingdom of God within him. Any boy who, instead of being quarrelsome, lives at peace with the other boys, has the kingdom of God within him. Any boy whose heart is filled with joy because he does what is right, has the kingdom of God within him. . . . Live in peace and harmony and brotherliness with everyone. For the kingdom of God is a kingdom of brothers . . . of people who try to be like Christ, and live to make the world better, and sweeter, and happier.

HENRY DRUMMOND.

Go make thy garden fair as thou canst,
  Thou workest never alone,
Perchance he whose plot is next to thine
  Will see it, and mend his own.

Then shall thy joy be full, sweet heart,
  In the garden fair to see,
In the Master's words of praise for all,
  In a look of His own for thee!

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno. xv. 8.

O love the Lord, all ye his saints; for the Lord preserveth the faithful.—Ps. xxi. 23.

June 11.

Birthday.

"THE only thing that concerns us, is our duty. God will weave the web into patterns of beauty, unless in our follies and sins we mar it. His plans may be long, but the buds of His purposes must not be torn open. We must wait till His fingers unfold them." J. R. M.

How often we think we see God's plan clearly from a mere glimpse at a part of it. To wait and trust is often the latest lesson we learn in life. E. P. ROE.

"If only we strive to be pure and true,
To each of us all will come an hour,
When the tree of life shall burst into flower,
And rain at our feet the glorious dower."

The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Ps. xxxiv. 7.

If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin.—2 Chron. vii. 14.

June 12.

Birthday.

IF you have not discovered that you are fallible, if you never confess yourself mistaken, it is to be feared that you have not made much progress in self-acquaintance, nor attained to any great growth in grace. A lawyer of recognized ability once said: "I used when I was a young man to think I was never wrong; but since I have more gray hairs I discovered that I am almost as apt to be wrong as right." Humility and modesty are always the marks of the highest worth or wisdom.

How rich I *was*, I dare not—dare not think;
How poor I am, Thou knowest, who can see
Into my soul's unfathomed misery. MARY HOWITT.

I am but a little child; I know not how to go out or to come in. 1 Kings iii. 7.

I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Is. xlii. 16.

June 13.

Birthday.

WE all know that our emotions are most untrustworthy, and are largely the result of our physical condition or our natural temperaments. It is a fatal mistake, therefore, to make them the test of our oneness with Christ. This union with Christ is not a matter of emotions, but of character. It is not something we are to feel, but something we are to be. We may feel it very blessedly, and probably shall; but the vital thing is not the feeling, but the reality.

H. W. S.

O holy Saviour, Friend unseen,
The faint, the weak, on Thee may lean!
Help me, throughout Life's varying scene,
By faith to cling to Thee!

Though faith and hope awhile be tried,
I ask not, need not, aught beside;
A voice of love, in gentlest tone,
Whispers, "Still cling to Me!"

CHARLOTTE ELLIOTT.

Blessed are they that have not seen, and yet have believed.—John xx. 29.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nah. i. 3.

June 14.

Birthday.

CHRISTIANITY, if it means anything, means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure.

"It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God. With these there can be no compromise."

O thou child of many prayers!
Life hath quicksands, Life hath snares!
Care and age come unawares!
Bear through sorrow, wrong, and ruth,
In thy heart the dew of youth;
On thy lips the smile of truth. LONGFELLOW.

The Lord is righteous in all His ways; and holy in all His works. —Ps. cxlv. 17.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent.—Isa. iv. 2.

June 15.

Birthday.

"THE branches of the vine are infinite; no other plant throws out so many ramifications which twist and clasp and turn and hang and creep and rise and fall in so many festoons and roots and clusters and branches, over trees and houses; sometimes high, sometimes low, sometimes graceful, sometimes deformed, sometimes straight, sometimes crooked. But in all there is the same life-giving juice, the same delicious fragrance. It is a likeness of the variety and unity of Christian goodness."

Oh, teach us, Lord, to know and own
  This wondrous mystery,
That Thou with us art truly one,
  And we are one with Thee!

DECK.

I am the true vine and my Father is the husbandman.—John. xv. 1

Consider the lilies of the field, how they grow.—Matt. vi. 28.

June 16.

Birthday.

O IMPATIENT ones! Did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months ago; and the summer just begun will fashion others for another year. At the bottom of every leaf stem is a cradle, and in it is an infant germ; and the wind will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives. HENRY WARD BEECHER.

Be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
Where we shall clearly know and understand—
I know that we shall say, God knew the best!

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv. 17.

For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.—Rom. vii. 18, 19.

June 17.

Birthday.

HE who would do well, needs Divine help in well-doing. Purposes of well-doing, inducements to well-doing, motives toward well-doing, are not in themselves sufficient to keep a man from evil-doing, in the hour when sudden temptations are sprung upon him, or strong passions sway him, or a current of vicious surroundings would sweep him from his self-confident footing. Unless a man is upheld by supernatural aid, natural tendencies will sooner or later prove his ruin. Our Lord declared a truth of truths to His disciples when He said, "Without me ye can do nothing."

H. C. TRUMBULL.

For in the days now past I've learned how truly
God's help is equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where its teachings lead,
Believing, when we pray,
"Strength for the day."

Fear thou not; for I am with thee: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. xli. 10.

My God shall supply all your need according to His riches by Christ Jesus.—Phil. iv. 19.

June 18.

Birthday.

"BUT you have the kettle ready for tea?"

"Yes, ma'am; mother would have me set it on the fire; and when I said, 'What is the use of doing so?' she said 'My child, God will provide. Thirty years He has already provided for me, through all my pain and helplessness, and He will not leave me to starve at last; He will send us help, though we do not yet see how.' In this expectation mother has been waiting all day. But we did not think of your coming from such a distance on such a day. Indeed it must be God who sent you to us."

"All things are yours!" Yea Lord I know it;
But oh, how cold my heart must be,
To doubt the love that can bestow it,
And tarry still afar from Thee! ANNA SHIPTON.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Ps. xxxiv. 17.

My sons, be not now negligent; for the Lord hath chosen you to stand before Him, to serve Him.—2 Chron. xxix. 11.

June 19.

Birthday.

THE Christian has given himself to God, or rather has recognized and accepted the divine ownership. He is under obligations to apply every power, whether of mind, body or possessions to God's service. He is bound to make that service as effective as possible. All our money should be spent where it will yield largest return of usefulness in the world, greatest good to the kingdom of God.

"Sort thou the tangled web aright;
Take thou the toil, take thou the pain:
For fear the hour begin its flight,
While Right and Duty plead in vain."

Behold my servants shall sing for joy of heart.
Before they call, I will answer; and while they are yet speaking I will hear.—Isaiah lxv. 14, 24.

Lord, make me to know mine end, and the measure of my days, what it is, that I may know how *frail* I am.—Ps. xxxix. 5.

June 20.

Birthday.

DOST thou love life? Then waste not time, for time is the stuff that life is made of. FRANKLIN.

Time is the only gift in which God has stinted us, for He never intrusts us with a second moment until He has taken away the first, and never leaves us certain of the third.

RUTHERFORD.

"Time is the warp of life. Oh, tell the young, the fair, the gay to weave it well."

Shine, ye stars of heaven,
  On the hours' slow flight!
See how Time, rewarding,
  Gilds good deeds with light;
Pays with kingly measure;
  Brings earth's dearest prize;
Or crowned with rays diviner,
  Bids new joys arise!

Mark the perfect man, and behold the upright; for the end of that man is peace.—Ps. xxxvii. 37.

But when the Spirit of truth is come he will guide you into all truth—He shall glorify me.—John xvi. 13, 14.

June 21.

Birthday.

"HE will make manifest to the conscience the exceeding sinfulness of sin, its indescribable horribleness, the absolute necessity of quitting sin and being cured of sinfulness. The Holy Spirit does more, He convinces men that there is really such a thing as righteousness. The Holy Spirit convinces each man that neither despair nor self-righteousness will bring salvation; but that as sin is unbelief in Jesus, so faith in His Son is that righteousness which God recognizes. DEEMS.

Come, Sacred Spirit, from above,
And fill my own cold heart with love:
Oh, turn to flesh the flinty stone,
And let Thy sovereign power be known. DODDRIDGE.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno xv. 8.

Lead us not into temptation.—Matt. vi. 13.

June 22.

Birthday.

"HOW much of sin comes from the outward incidents and companionships round us! How much of innocence from that good Providence which wards off the corrupting, defiling, debasing influences that fill the earth! Save us, we may well ask, from the circumstances of our age, our country, our church, our profession, our character; save us from those circumstances which draw forth our natural infirmities—save us from these, break their force."

In the hour of trial,
  Jesus plead for me;
Lest by base denial
  I depart from Thee;
When Thou sees't me waver,
  With a look recall,
Nor for fear or favor,
  Suffer me to fall. MONTGOMERY.

Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.—Matt. xxvi. 41.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?—Rom. vi. 16.

June 23.

Birthday.

A MAN must work out his own salvation, temporal and spiritual. God gives salvation as He might give a garden or vineyard, but on the man will depend whether it brings forth fruit or weeds. There are circumstances which affect your destiny; but circumstances cannot control it. Circumstances may be overruled; they may be captured like the enemy's guns and turned to our own advantage. Your destiny will depend greatly on your *will.* Submit to no power but the will of God.

"Build thy great acts high and higher;
Build them on the conquered sod
Where thy weakness first fell bleeding,
And thy first prayer rose to God." C. A. MASON.

He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his work?—Prov. xxiv. 12.

There shall be a fountain opened for sin and for uncleanness.—Zec. xiii. 1.

June 24.

Birthday.

WE are very ready to draw in our minds a distinction between respectable sins—human imperfections we call them, perhaps—and disreputable vices, such as theft and murder; but there is no such distinction in fact.

THOMAS WINGFOLD.

MANY young people who believe themselves Christians forget that sin conceals itself in their hearts and decoys them into methods which show deceitfulness. Evil is present oftentimes in greeting visitors, in relating amusing incidents, in pretence of many sorts; we are tempted to seem to be what we are not.

Truth is more than a dream and a song;
Pardon him who confesses his wrong.
Joy, from Truth's lambent fires,
Smiles out upon the ardent seeker. SCHILLER.

For as he thinketh in his heart, so is he.—Prov. xxiii. 7.

Thou lovest evil more than good, and lying rather than to speak righteousness.—Ps. lii. 3.

Thou shalt not bear false witness against thy neighbor.—Ex. xx. 16.

June 25.

Birthday.

"WHAT a world of iniquity is covered by that one word, 'Lie'! Careless, damaging statements thrown hither and thither in conversation; reckless exaggeration and romancing, only to make stories more pungent; hasty records of character left to be published after we are dead; heedless disregard of the supreme duty and value of truth in all things,—these are what we should bear in mind when we are told we are not to bear false witness against our neighbor."

Words are mighty, words are living;
  Serpents with their venomous stings,
Or bright angels, crowding round us,
  With heaven's light upon their wings:
Every word has its own spirit,
  True or false, that never dies;
Every word man's lips have uttered
  Echoes in God's skies.

Blessed are they that do his commandments, that they may have right to the tree of life.—Rev. xxii. 14.

Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

But shun profane and vain babblings: for they will increase unto more ungodliness.—2 Tim. ii. 14, 16.

June 26.

Birthday.

CHRIST said, "Sanctify them through Thy truth. Thy word is truth." Now, the value of any question depends upon whether it has a sanctifying influence. If it has not, don't bother about it. Don't let it disturb your minds until you have exhausted all truths that have sanctification within them. If a truth makes a man a better man, then let him focus his instrument upon it and get all the acquaintance with it he can. If it is the profane babbling of science, falsely so called, or anything that has an injurious effect upon the moral and spiritual nature of a man, it is better let alone.

HENRY DRUMMOND.

It is not ours to separate
The tangled skein of will and fate,
To show what metes and bounds should stand
Upon the soul's debatable land,
And between choice and Providence
Divide the circle of events. J. G. WHITTIER.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.—2 Tim. ii. 21.

The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work.—Mark xiii. 34.

June 27.

Birthday.

IN Christ's teaching there are many sayings on the responsibility of devoting our time and strength to the work of the world. We are servants, to every one of whom the Divine Taskmaster has given his own work; and, when He returns, He will rigidly require an account of whether or not it has been done. JAMES STALKER, D.D.

To the work, to the work, we are servants of God,
Let us follow the path that our Master has trod;
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do.

FANNY J. CROSBY.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—Jno. ix. 4.

Rest in the Lord, and wait patiently for Him, fret not thyself.—Ps. xxxvii. 7.

June 28.

Birthday.

"DO not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations."

It is Thy child,
Who sits in dim uncertainty and doubt,
Waiting and longing till the light shine out
Upon the wild.
My Father, see
I trust the faithfulness displayed of old,
I trust the love that never can grow cold,—
I trust in Thee.

Commit thy way unto the Lord and trust in Him and He shall bring it to pass.—Ps. xxxvii. 5.

Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.—Jer. xxxii. 19.

June 29.

Birthday.

"O MASTER! let me in quietness serve where Thou would'st serve; let my worship be the love I show to others."

Not to have fortune
  Smile each day;
There's another, and safer,
  And better way:
To work ever upward
  Into the light,
With patience and courage
  Sunny and bright;
This is my wish, dear: may it be given,
To keep you on earth, and to fit you for heaven.

M. SIDNEY.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

Oh, that I knew where I might find him! that I might come even to his seat!—Job xxiii. 3.

June 30.

Birthday.

THE Lord's presence is perpetual with every man both evil and good, for without His presence no man lives; but His coming is with those only who receive Him, and these are they who believe in Him and do His commandments.

EMANUEL SWEDENBORG.

Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge, wind-strewn and foam-besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long blue sea;
But in the evening, as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee.

EDWARD DAWDEN.

Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.—Job xxii. 21.

The Gospel that was preached of me (Paul) is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Gal. i. 11, 12.

July 1.

Birthday.

THE common sense of faith accepts what imagination may not picture, the facts of the world to come. Of course, it is a great mystery. But, then, what religion, I ask you, will be worth your serious acceptance which is not a religion of mysteries? We ourselves are mysteries. What more mysterious than these bodies of ours,—homes of so many joys and blessings, instruments of the most poignant pains? What more mysterious than these souls, capable as they are of the most exalted goodness,—capable, alas! of the deepest degradation?

CANON KNOX LITTLE.

"My Father! see
I trust the faithfulness displayed of old;
I trust the love that never can grow cold;
I trust in Thee."

We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain.—2 Cor. vi. 1.

He that entereth in by the door is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice.—John x. 2, 3.

July 2.

Birthday.

CHRIST enters the house, if at all, through the open door. He never forces His way in, and He never climbs up some other way. He never even opens the door. That is our part; and although Christ measures His desire to come in and save us by untold suffering and a cruel death, yet He always leaves the work of opening the door to us. Have we done this?

Help with Thy grace through life's short day
Our upward and our downward way;
And glorify for us the west,
When we shall sink to final rest. WORDSWORTH.

I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture.—John x. 9.

Wilt thou judge them, Son of man, wilt thou judge them?—Eze. xx. 4.

July 3.

Birthday.

"HE was always ready to criticise, and it was so much the easier for him that he had not the least bent toward self-criticism. For the latter supposes some degree of truth in the inward parts, and that is obstructive to the indulgence of the former tendency."

"Surely if a man would help his fellow-men, he can do so far more effectually by exhibiting truth than exposing error, by unveiling beauty than by a critical dissection of deformity."

"He is not wholly evil
Of whom men evil speak;
Nor that the sourest cherry
Pecked most by sparrow's beak."

Be ready to every good work—speak evil of no man—be no brawler, but gentle, shewing all meekness unto all men.—Titus iii. 1, 2.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. xiii. 20.

July 4.

Birthday.

NO man can meet another on the street without making some mark upon him. We say we exchange words when we meet; what we exchange is souls. When intercourse is very close and very frequent, so complete is this exchange that recognizable bits of the one soul begin to show in the other's nature, and the second is conscious of a similar and growing debt to the first.

I have no words to tell what way we walked,
  What unforgotten path now closed and sealed;
I have no words to tell all things we talked,
  All things that he revealed;
This only can I tell: that hour by hour
  I waxed more feastful, lifted up and glad.

I am a companion of all them that fear thee, and of them that keep thy precepts.—Ps. cxix. 63.

Thou, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.—2 Tim. ii. 3, 4.

July 5.

Birthday.

LIFE at its best is a battle. He who lives as he should live is every moment in peril. It is right to be courageous in life's battle; but if the Commander calls a good soldier off the field of action, why should the soldier be unwilling to heed the summons? If, indeed, he asks to remain longer on the field, it should be only that he may do more service, with added peril. Living is a fearful responsibility, even with its privileges. No wonder the death of His saints is precious in the sight of the Lord. H. C. TRUMBULL.

Henceforth, O thou soul of mine,
  Thou must take up sword and gauntlet,
Waging warfare most divine.
  Life is struggle, combat, victory;
Wherefore have I slumbered on,
  With my forces all unmarshaled,
With my weapons all undrawn?

Be strong and of a good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.—Deut. xxxi. 6.

Father, all things are possible unto thee.—Mark xiv. 36.

If thou canst believe, all things are possible to him that believeth.—Mark ix. 23.

July 6.

Birthday.

"THERE is a lofty realm which only the man of faith is privileged to enter,—the realm where all things are possible. In rising to a belief in God's power and love, we enter the field of the Omnipotent. Is it not most remarkable that God asks us to come with Him into this wonder-working sphere? He offers us a share in His spiritual power. All things are possible to us only as we believe all things are possible to God. Let us scorn to rest in little faith. Let us rise from such meagreness to the might and majesty of *great* faith."

We breathe our secret wish,
The importunate longing which no man may see;
We ask it humbly, or, more restful still,
We leave it all to Thee.

SUSAN COOLIDGE.

I would have you without carefulness.—1 Cor. vii. 32.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots.—Matt. xi. 20.

July 7.

Birthday.

SOME men spend their lives in picking off dead leaves from the tree of their being. They think they are growing better because they now and then take out their will, like a pruning knife, to cut off this and that bough. They imagine they are self-denying because they dust themselves over with unpleasant sulphur; but all the while they never go to the root, where the worm of selfishness is working.

H. W. BEECHER.

"Where Thou art not, man hath naught!
Every holy deed and thought
Comes from Thy Divinity.
What is soilèd, make Thou pure;
What is wounded, work its cure;
What is parchèd, fructify."

I will pour water upon him that is thirsty, and floods upon the dry ground.—Isa. xliv. 3.

The kingdom of God is within you.—Luke xvii. 21.

July 8.

Birthday.

WHERE is the kingdom of God? A boy over there says, "It is in heaven." No; it is not in heaven. Another boy says, "It is in the Bible." No; it is not in the Bible. Another boy says, "It must be in the Church." No; it is not in the Church. Heaven is only the Capitol of the kingdom of God; the Bible is the Guide-book to it; the Church is the weekly Parade of those who belong to it. HENRY DRUMMOND.

And wherefore should I seek above
  The city in the sky?
Since firm in faith, and deep in love,
  Its broad foundations lie?

Since in a life of peace and prayer,
  Nor known on earth, nor praised,
By humblest toil, by ceaseless care,
  Its holy towers are raised? ELIZA SCUDDER.

The kingdom of God . . . is righteousness, and peace, and joy.—Rom. xiv. 17.

Then came again and touched me one like the appearance of a man, and he strengthened me. . . . And said be strong, yea, be strong. —Dan. x. 18, 19.

July 9.

Birthday.

"EXTREMES of poverty or of wealth, extremes of joy or of sorrow, extremes of health or sickness, extremes of failure or success, extremes of comfort or embarrassment may lie before us. Let us not fear them. Let us not ask for smaller opportunity, but for larger power. Let us not offer prayers of darkness, and despair, and fear, but prayers of intelligence, and faith, and courage. Let us set our whole heart upon reverence toward God and justice among men, and ask God for souls big enough and brave enough to remain true to them forever.

Still heavy is thy heart?
  Still sink thy spirits down?
Cast off the weight, let fear depart,
  And every care be gone. P. GERHARDT.

Why are ye so fearful? How is it that ye have no faith?—Mark iv. 40.

My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord.—Deut. xxxii. 2, 3.

July 10.

Birthday.

"A KIND word, a gentle act, a modest demeanor, a loving smile, are so many seeds that we can scatter every moment of our lives, and which will always spring up and bear fruit."

I don't know what it was that made me trust and love her—but I told her all that was in my heart; and her words cheered me and gave me courage to try again—she said *she cared* about my life and that the Lord wanted me to be strong in Him.—I believed her and was comforted.

"Gently think and gently speak,
Art thou strong? respect the weak;
Art thou weak? from what thou art,
Gently judge another's heart."

Let your speech be always with grace.—Col. iv. 6.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. iii. 16, 17.

July 11.

Birthday.

WHEN Walter Scott was approaching his end, he said to Lockhart, "I may have but a minute to speak to you. My dear, be a good man,—be virtuous,—be religious,—be a good man. Nothing else will give you any comfort when you come to lie here;"—a pensive testimony, but how tender and honest! T. T. MUNGER.

Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That read to doubt, or read to scorn.

SIR WALTER SCOTT.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.—Jno. v. 39.

Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.—Joel iii 10.

July 12.

Birthday.

"YOU may be weak and timid, but remember that success does not depend on your weakness or strength, but on God! A little child by touching a screw can in an instant flood a great building with the glare of an electric blaze. But what makes the light? The child? No. But there is at the central station a great dynamo, perhaps of 500 horse-power, that sends from its throbbing heart the pulsing fire throughout the length and breadth of the city."

To me, the meanest of Thy creatures, kneeling,
Conscious of weakness, ignorance, sin, and shame,
Give such a force of holy thought and feeling
That I may live to glorify Thy name.

JAMES FREEMAN CLARKE.

My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—2 Cor. xii. 9

It is required in stewards, that a man be found faithful.—1 Cor. iv. 2.

He that is faithful in that which is least, is faithful also in much. Luke xvi. 10.

July 13.

Birthday.

THERE is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it. God appoints to every one of His creatures a separate mission, and if they discharge it honorably, if they quit themselves like men, and faithfully follow that light which is in them, there will assuredly come of it such burning as shall shine before men, and be of service constant and holy. JOHN RUSKIN.

A servant with this clause
  Makes drudgery divine;
Who sweeps a room, as for Thy laws,
  Makes that and the action fine.

GEORGE HERBERT.

Behold, thy servants are ready to do whatsoever my lord the king shall appoint.—2. Sam. xv. 15.

How long halt ye between two opinions? If the Lord be God, follow him; but if Baal then follow him.—1 Kings xviii. 21.

July 14.

Birthday.

ARE you as genuine a soldier of the cross as was the Chevalier d' Assis, a true servant of France? "He advanced alone in a wood to reconnoitre. He was instantly surrounded by an ambush of the enemy, and while the bayonets pricked his breast a stern voice whispered in his ear, "Make but the least noise, and you are a dead man." Without one second's hesitation the young man shouted at the top of his voice, "A moi, Auvergne! The enemy are here!" He fell—but the French army was saved from the surprise."

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted. LONGFELLOW.

Choose you this day whom you will serve.—Joshua xxiv. 15.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. vi. 10.

July 15.

Birthday.

SURELY none are so full of cares, or so poor in gifts, that to them also, if waiting patiently on God, He will not give direct ministry for Him, increasing according to their strength and their desire. There is so much to be set right in the world, there are so many to be led, and helped, and comforted, that we must continually come in contact with such in our daily life. Let us take care that we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God. ELIZABETH CHARLES.

Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike. F. W. FABER.

And Jesus stood still and called them, and said, What will ye that I shall do unto you?—Matt. xx. 32.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.—Ps. cxl. 12.

July 16.

Birthday.

HE snatched your work out of your hands, or made your hands so weak with sickness that they let it drop themselves. What then? Have you been able still, in idleness, in what seems uselessness, to keep the assurance of His care for you? Have you been able still to be satisfied with knowing just that here you were ready to be used if He wanted to use you? That has depended upon whether all your old work with Him brought you to know Him. PHILLIPS BROOKS.

Not what God gives, but what He takes,
  Uplifts us to the holiest height;
On truth's rough crags life's current breaks
  To diamond light. ALICE CARY.

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever; forsake not the work of thy hands.—Ps. cxxxviii.8.

What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? – Isaiah v. 4.

July 17.

Birthday.

"WHAT is my next duty? What is the thing that lies nearest to me? Your next duty is just to determine what your next duty is." "Ah," responded she, "I suppose it is something very commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspapers to an old deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart."

Be useful where thou livest, that they may
Both want, and wish thy pleasing presence still.

GEORGE HERBERT.

She hath done what she could.—Mark xiv. 8.

The soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul.—1 Sam. xviii. 1.

July 18.

Birthday.

IF your friendship has been of a high order, the soul of it is simply the worth of him you are allowed to call your friend. He is genuine to the core; you know him through and through, and nowhere is there any twist or doubleness or guile. It may be a false and disappointing world, but you have known at least one heart that has never deceived you. Surely this is the incomparable gain of friendship—fellowship with a simple, pure and lofty soul. JAMES STALKER, D.D.

Essential honor must be in a friend,
  Not such as every breath fans to and fro;
But born within, is its own judge and end,
  And dares not sin, though sure that none should know.
Where friendship speaks, honesty's understood;
For none can be a friend that is not good.

CATHERINE PHILLIPS.

Ye are my friends, if ye do whatsoever I command you.—John xv. 14.

And He humbled thee, and suffered thee to hunger, and fed thee with manna . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.—Deut. viii. 3.

July 19.

Birthday.

I LOOK upon the Bible as the book for the world; and I see its divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have built in his workshop and flung out into space; and as long as all the universities in the world combined are not able to make another Bible that is so mighty in its power over men and women, over mind and head and life, I rest assured that this is God's book and not man's.

R. S. Storrs.

——"Behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The Infinite of God."

The world by wisdom knew not God; It pleased God by the foolishness of preaching to save them that believe.—1 Cor. i. 21.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—2 Cor. vi. 14.

July 20.

Birthday.

"PEOPLE have their affinities, like chemicals. In a burst of enthusiasm oxygen might advise nitrogen to unite with carbon. 'I can't,' protests the helpless element. It is precisely so in our relations with each other; it is useless for our friends to recommend their friends to us. In the case of some people we might be stirred together for years in the alembic of circumstances, with the spoon of opportunity, and the two chemicals would still lie inert; with others it is a fizz and a union at the first contact."

Old friends, old scenes, will lovelier be
As more of Heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care. J. KEBLE.

Can two walk together except they be agreed?—Amos iii. 3.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.—Eccle. vii. 9.

July 21.

Birthday.

WE are so fond of ourselves, that we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities, and we shall become indulgent toward those of others. FÉNELON.

If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking? THOMAS À KEMPIS.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please;
O let the ungentle spirit learn from hence,
A small unkindness is a great offence. HANNAH MORE.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God.—Eccle. v. 2.

Lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.—Matt. vi. 20, 21.

July 22.

Birthday.

WHEN engineers would bridge a stream, they often carry over at first but a single cord. With that, next, they stretch a wire across. Then strand is added to strand until a foundation is laid for planks; and now the bold engineer find safe foot-way, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then He takes a child, and then a friend. Thus He bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

HENRY WARD BEECHER.

Let us be patient—God has taken from us
  The earthly treasures upon which we leaned,
That from the fleeting things which lie around us,
  Our clinging hearts should be forever weaned.

But we shall meet, parent and child, and dearer
  That earthly love which makes half heaven of home;
And we shall find our treasures all awaiting,
  Where change and death and parting never come.

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam xii. 23.

Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters.—Ps. lxix. 14.

July 23.

Birthday.

FOR your heart there stands an angel, watching, silent, on whose lips are kindly words, in whose hands are patient, kindly deeds, whose eyes see "good in everything." In your heart, too, away down in the darkest corner, all forgotten, perhaps, by you, crouches something with face too black to look upon, something that likewise watches and waits with horrible patience, if perhaps the angel, with folded wings and drooping head, may be driven out. In the twinkling of an eye the change is made, from angel to fiend, from fiend to angel, just which you choose. ELIZABETH STUART PHELPS.

"One little grain in the sandy bars;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours,—
What if it makes, or what if it mars?"

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John iv. 20.

Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments.—Deut. vii. 9.

July 24.

Birthday.

IN that moment I again caught a glimpse of One whom I had always known, but had often forgotten, One who claimed me as His Father's child, and would never let me go. It was a real face that I saw, a real voice that I heard, a real Person who was calling me. I could not mistake the Presence that had so often drawn near me and shone with sunlike eyes into my soul. The words, "Lord, lift Thou up the light of Thy countenance upon us," have always given me the feeling that a beautiful sunrise does. It is, indeed, a sunrise text, for is not He the Light of the world? LUCY LARCOM.

Let us be like the bird one instant lighted
  Upon a twig that swings;
He feels it yield, but sings on unaffrighted,
  Knowing he has his wings.

Thou shalt not be affrighted; for the Lord thy God is among you, a mighty God and terrible.—Deut. vii. 21.

Great peace have they which love thy law; and nothing shall offend them.—Ps. cxix. 165.

July 25.

Birthday.

POSSESS yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is like setting down a fluid to settle, that has become turbid through agitation. MADAME GUYON.

What comforts, Lord to those are given,
Who seek in Thee their home and rest!
They find on earth an opening heaven,
And in Thy peace are amply blest.

W. C. DRESSLER.

The Lord lift up his countenance upon thee, and give thee peace. Num. vi. 26.

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress: have mercy upon me, and hear my prayer.—Ps. iv. 1.

July 26.

Birthday.

"WHEN adversity comes we fly at once to the throne of the heavenly grace. The more intense the trial, the closer the soul shuts itself up with God. It is then God is to us everything—the Helper of the helpless. A celebrated traveler speaks of being in Alpine regions so high that he saw the bursting of the clouds beneath his feet. Trials lift us so high above the world that we can see the thunder-clouds of earthly care bursting beneath our feet, while we rest sweetly and securely in God."

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

Thou Lord wilt bless the righteous: with favor wilt thou compass him as with a shield.—Ps. v. 12.

Sing unto the Lord, bless his name: shew forth his salvation from day to day.—Ps. xcvi. 2.

July 27.

Birthday.

NEVER mind about to-morrow; one day at a time is enough. Try it to-day, and see if it is not a day of strange, almost curious, peace, so sweet that you will be only too thankful, when to-morrow comes, to ask Him to take it also,—till it will become a blessed habit to hold yourself simply and wholly at His commandment for *any* manner of service. Let us ask Him to prepare us for all that He is preparing for us. F. R. HAVERGAL.

Work for Him in life's daily task,
And what the future hides, nor fear, nor ask;
Seek His Will only, leave to Him the rest,
And toil or suffer as shall please Him best.

God is our refuge and strength, a very present help in trouble.—Ps. xlvi. 1.

There was a sea of glass like unto crystal.—Rev. iv. 6.
There was no more sea.—Rev. xxi. 1.

July 28.

Birthday.

"THERE are two texts that seem to be inharmonious. One: 'There shall be no more sea.' The other: 'I beheld a sea clear as crystal.' I once sailed over the crystal waters of Lake Superior. We had come out of the muddy waters of Lake Huron; I came on deck and looking over the prow started back in instinctive terror; for, gazing down into the clear waters of that lake, it seemed to me as though our keel was just going to strike on the sharp-pointed rocks below. God's judgments as by a great sea are hidden from us. But by and by the sea will grow clear as crystal and through the mystery we shall see and understand."

Out of the depths! He hears my plea;
A loving hand reached down I see!

The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea.—Ps. xcvii. 4.

We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed.—Rom. v. 3, 4, 5.

July 29.

Birthday.

LIFE'S pathway is up hill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not toilsome. H. C. TRUMBULL.

The heights by great men reached and kept
  Were not attained by sudden flight;
But they, while their companions slept,
  Were toiling upward in the night.

Standing on what too long we bore,
  With shoulders bent and downcast eyes,
We may discern—unseen before—
  A path to higher destinies. H. W. LONGFELLOW.

They go from strength to strength.—Ps. lxxxiv. 7.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.—1 John iii. 7.

July 30.

Birthday.

THE very purpose of God, who is righteous and who loveth righteousness, is to make us righteous, which simply means to set us right. Righteousness is rightness, the *doing* what is right. But behind that, there is *being* right. Take all that goes to make a strong character: truthfulness, purity, patience, love, energy, gentleness. Put them all together, and if you want to sum them up in one word, it is *righteousness.* Jesus, the perfect Man, is called the Righteous.

THEODORE MONOD.

Yes, I shall learn at last, though I neglect,
  Day after day, to seek my help from Thee.
Oh, aid me, that I always recollect
This gentle-heartedness; and, oh, correct
  Whatever else of sin Thou seest in me!

HENRY SEPTIMUS SUTTON.

The righteous Lord loveth righteousness; his countenance doth behold the upright.—Ps. ii. 7.

Showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.—Titus ii. 10.

July 31.

Birthday.

SHE came into the room like a fresh breeze from across an upland heath, whose presence was like a tonic; the touch of whose hands was a strength, who said nothing, who did nothing another might not have done or said; yet who left the sufferer stimulated to do and *be* his very best; and yet left him as if he had been carried on somebody's heart. M. L. DICKINSON.

Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living.

JAMES RUSSELL LOWELL.

Finally, brethren, be strong in the Lord, and in the power of his might.—Eph. vi. 10.

Remember how short my time is—
We spend our years as a tale that is told.
Ps. lix. 50.—xc. 9.

August 1.

Birthday.

THE time of waiting between duties is full of temptation to laziness, which has been well called "man's original sin." "Redeeming the time" should be the Christian's motto, urging him to fill every passing minute with some service which shall enlarge his knowledge or enrich the happiness of those round about him. "He lives long who lives well."

I would go near Thee—but I cannot press
Into Thy presence—it helps not to presume.
Thy doors are deeds; the handles are their doing.
He whose day-life, is obedient righteousness,
Who, after failure, or a poor success,
Rises up, stronger effort yet renewing—
He finds Thee, Lord, at length, in his own common room.

MacDonald.

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—Ps xc. 17.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. i. 33.

August 2.

Birthday.

ONE evening when Luther saw a little bird perched on a tree, to rest there for the night, he said, "This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David it abides under the shadow of the Almighty. It sits on its little twig content, and lets God take care."

Do like a child, and lean and rest
  Upon thy Father's arm;
Pour out thy troubles on His breast,
  And thou shalt know no harm;
Then shalt thou by His hand be brought,
By ways which now thou knowest not,
Up through a well-fought fight
To heavenly peace and light. PAUL GERHARDT.

And thou shalt take thy rest in safety.—Job xi. 18.

And the Lord, he it is that doth go before thee, he will not fail thee, nor forsake thee: fear not, neither be dismayed.—Deut. xxxi. 8.

August 3.

Birthday.

THE question confronts us, Is God in everything, and have we a warrant from the Scripture for receiving everything from His hands, without regarding the second causes that may have been instrumental in bringing them about? I answer to this, unhesitatingly, Yes. To the children of God, everything comes directly from their Father's hands, no matter who or what may have been the apparent agents. There are no "second causes" for them.

I cannot see, with my short human sight,
Why God should lead this way or that for me;
I only know He saith, "Child, follow me;"
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before,
I only know God could keep wide the door;
But I can trust.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows.—Matt. x. 29, 31.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked, and perverse nation, among whom ye shine as lights in the world.—Phil. ii. 15.

August 4.

Birthday.

"DO not talk about the lantern that holds the lamp, but make haste, uncover the light, and let it shine. It is not let your good works shine, but, let your *light* shine. Let it be the genuine love of your hearts taking form in true deeds, not the doing of good deeds to prove that your opinions are right.

"True rightness is that condition of soul which as a matter of course, causes it to move along the lines of truth and duty."

"Guard us in each act and word,
That hereafter we may meet Him;
Watching, waiting, hoping, yearning,
With our lamps well trimmed and burning."

God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. iv. 6.

To him that is afflicted pity should be shown from his friend.—Job vi. 14.

August 5.

Birthday.

IN shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning like children to climb the foot-hills that lead us upward to immortality; we already breathe joyfully the air of the unseen kingdom. It is folly to think we shall be at home in heaven, if we find the air too pure for our breathing here. Service is the law of the heavenly life, and heartily entering into it, we enter into joy—the joy of our Lord. LUCY LARCOM.

Wherever in the world I am,
  In whatsoe'er estate,
I have a fellowship with hearts
  To keep and cultivate,
And a work of lowly love to do
  For the Lord, on whom I wait.

ANNA L. WARING.

A friend loveth at all times, and a brother is born for adversity.—Prov. xvii. 17.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. iv. 15.

August 6.

Birthday.

SO long as we live in this world we cannot be without tribulation and temptation. Nevertheless temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed. In temptations and afflictions a man is proved, how much he hath profited and his reward is thereby the greater, and his graces do more eminently shine forth. We ought not therefore to despair when we are tempted, but so much the more fervently to pray unto God, that He will vouchsafe to help us in all tribulations; and this He will surely do.

THOMAS À KEMPIS.

I am so weak, dear Lord! I cannot stand
One moment without Thee;
But oh, the tenderness of Thy unfolding,
And oh, the faithfulness of Thine upholding,
And oh, the strength of Thy right hand!
That strength is enough for me.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.—1 Cor. x. 13.

Thus saith the Lord God, I will even deal with thee as thou hast done.—Ezek. xvi. 59.

August 7.

Birthday.

DO what you can towards bringing out the noblest possibilities of your nature. Do what you can to think high thoughts, to love true things and to do noble deeds. Temptations beset you like those that have filled hearts as light as yours with inexpressible sorrow. Are you doing what you can to make yourself strong to resist them? Before you hang the gilded trinkets of fashion, the embroidered banner of selfish lives. Do what you can to live for higher aims than these. J. L. JONES.

Then tho' our foul and limitless transgression,
  Grows with our growing, with our breath began,
Rise thou the arms of endless intercession,
  Jesus, divinest when Thou most art man!

Oh, that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. xlviii. 18.

Oh, that thou wouldest bless me indeed, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me.—1 Chron. iv. 10.

August 8.

Birthday.

GREAT powers and natural gifts do not bring privileges to their possessors so much as they bring duties. And he who is false to present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.

WHAT it is our duty to do, we must do because it is right,—not because any one can demand it of us. WHEWELL.

"Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care."

Ye shall serve the Lord your God, and he shall bless thy bread and thy water.—Ex. xxiii. 25.

Who hath made us able ministers of the new testament, not of the letter, but of the spirit.—2 Cor. iii. 6.

August 9.

Birthday.

A LIVING Christian out among men in daily employment is an incessant fountain of Gospel light; that is, if he is a Christian. He preaches all the time. A formal discourse is but for a half hour. A Christian life lived out among men is all of it text, argument and application, and never lets go. A sermon does not record itself in fast colors. Nothing is more evaporative than a good impression. But a holy life preaches all the time; it is an incessant sermon. It accumulates effects and adds results together. C. H. PARKHURST, D.D.

Let mutual love the token be,
Lord, that we belong to Thee;
Love, Thine image, love impart;
Stamp it on our face and heart. C. WESLEY.

We have renounced the hidden things of dishonesty, not walking in craftiness—but by manifestation of the truth commending ourselves to every man's conscience.—2 Cor. iii. 2.

Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.—1 Cor. xiii. 4, 5.

August 10.

Birthday.

"SEEKEST thou great things for thyself?" said the prophet; "seek them not." Why? Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love. It is more difficult, I have said, not to seek our own at all, than, having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to love, and nothing is hard. HENRY DRUMMOND.

Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail of win.

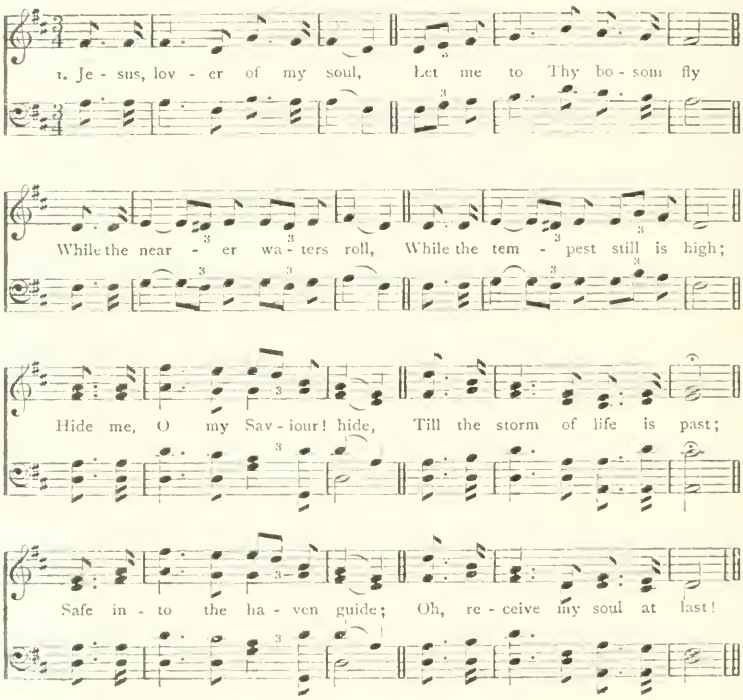
What matter I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made. WHITTIER.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself.—Phil. ii. 3.

Jesus, Lover of My Soul.

JESUS, LOVER OF MY SOUL.

Tune—REFUGE. 7. D.

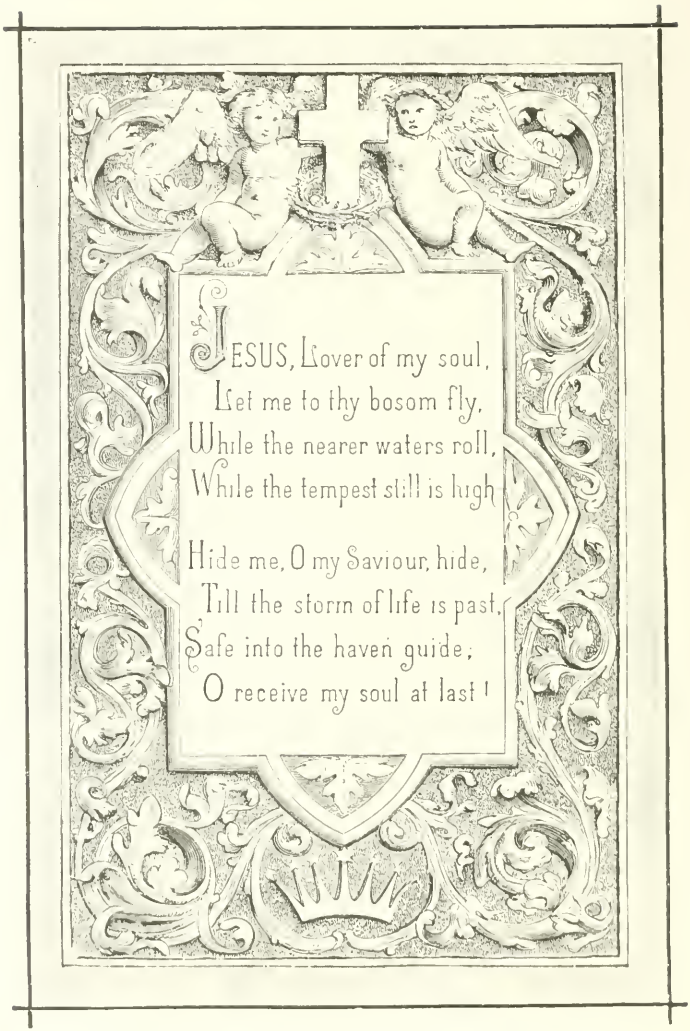


JESUS, Lover of my soul!
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour! hide,
Till the storm of life has past:
Safe into the haven guide;
Oh! receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee:
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing.

Thou, O Christ! art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is Thy name;
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.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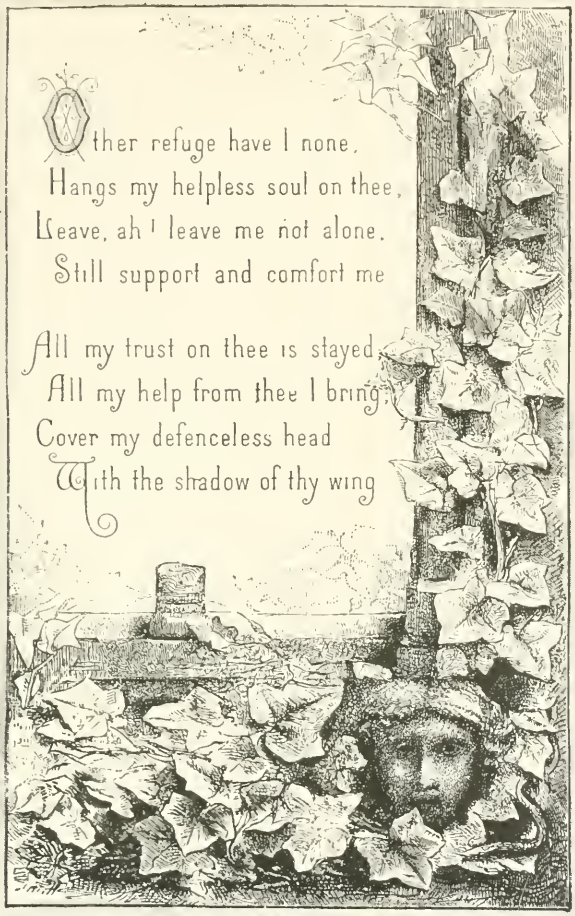
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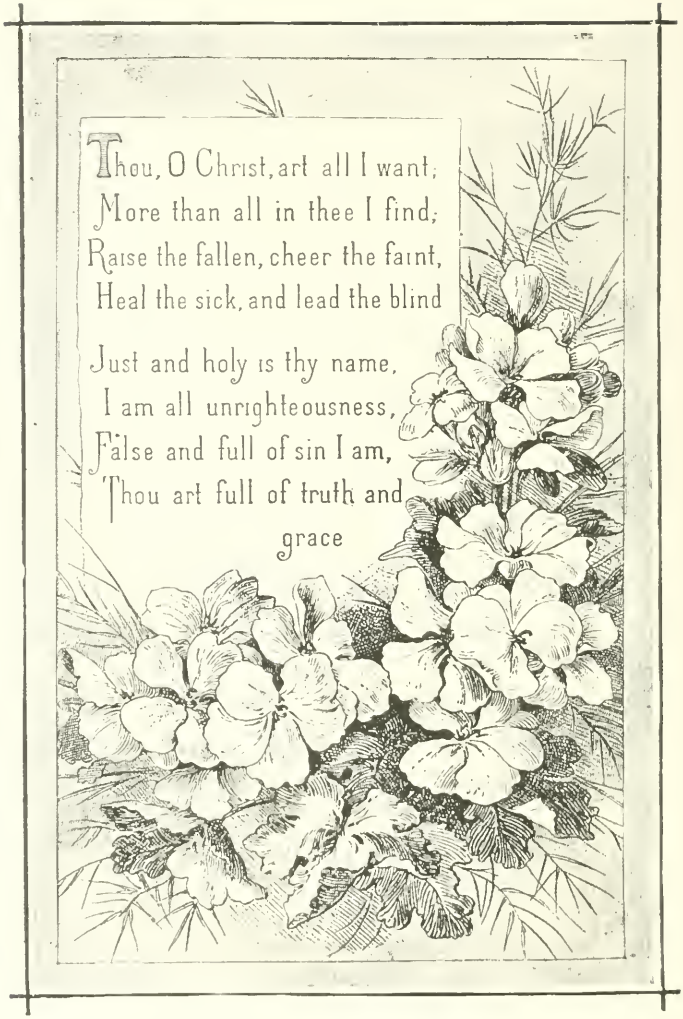
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Just and holy is thy name,
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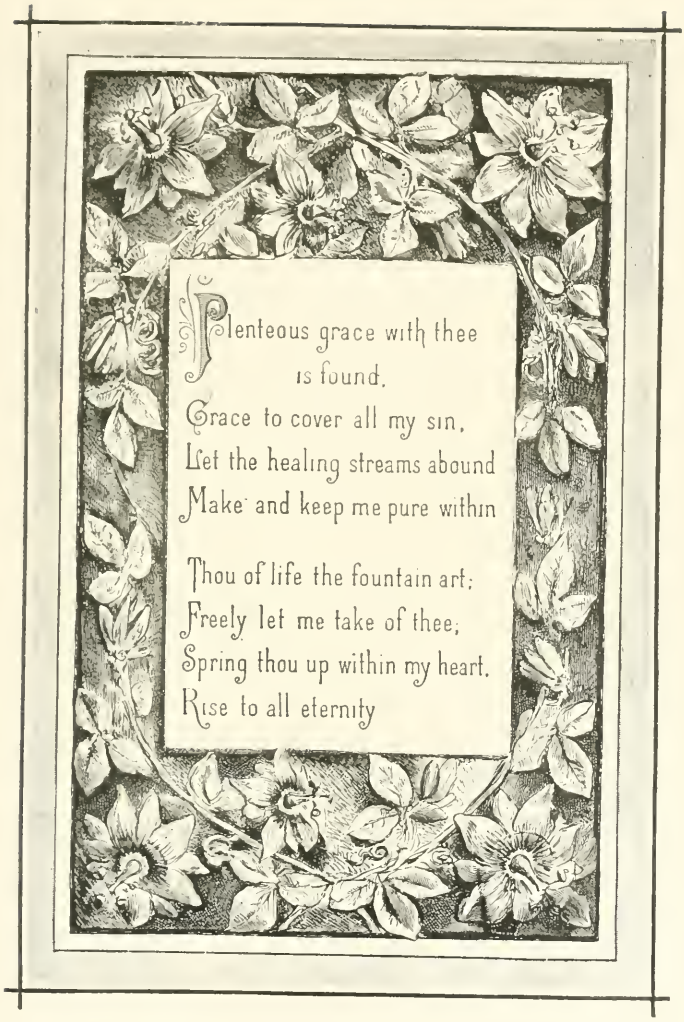
False and full of sin I am,
Thou art full of truth and grace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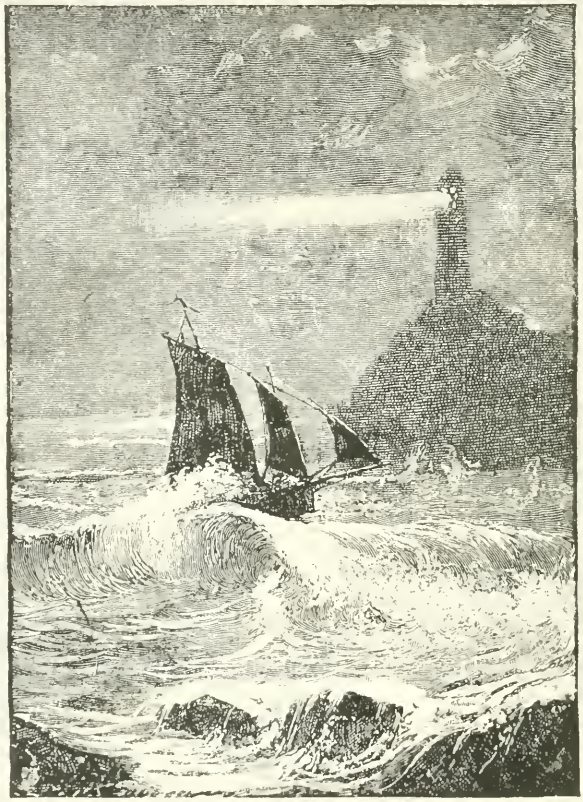
is found.
Grace to cover all my sin,
Let the healing streams abound
Make and keep me pure within
Thou of life the fountain art;
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity

Let me to thy bosom fly.

While the nearer waters roll.



Safe into the haven guide

Leave, ah! leave me not alone,

All my trust on thee is stayed;

Cover my defenceless head

Raise the fallen, cheer the faint,

False and full of sin I am

Let the healing streams abound.

Thou of life the fountain art;

Rise to all eternity

Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.—Isaiah xxvi. 16.

August 11.

Birthday.

HE loves you so much that He would infinitely rather have you good and comfortable, for then He could take you to His heart as His own children, than comfortable and not good, for then He could not come near you or give you anything He counted worth having for Himself or worth giving to you. THE VICAR'S DAUGHTER.

Then bravely tread this life, ye millions—
Bear this for that beyond the sod,
Assured that o'er the star pavilions
Reward awaits with God. SCHILLER.

I would seek unto God, and unto God would I commit my cause. —Job v. 8.

Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness.—Job xxix. 3, 4.

August 12.

Birthday.

SOMEHOW, we believe affliction does us good. But it is not a question of "Somehow." The result is definite, calculable, necessary. The first effect of losing one's fortune, for instance, is humiliation; and the effect of humiliation is to make one humble; and the effect of being humble is to produce rest. If a man could make himself humble to order, it might simplify matters, but we do not find that this happens. Hence death, death to the lower self is the nearest gate and the quickest road to life.

"Courage, poor fainting heart!
These happy ones in the far distance seen
Where sinful wanderers once, as thou hast been,
Weary and sorrowful as now thou art."

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.—Ps. li. 17.

Think on those things which ye have both learned and received, and heard, and seen in me; and the God of peace shall be with you. —Phil. iv. 9.

August 13.

Birthday.

"THINK much about spiritual things. The more you think about them the more real they become to you. The man who walks with God in daily communion and has his conversation in heaven, does not regard God and heaven as shadowy abstractions. Knowledge is in proportion to acquaintance; and spiritual realities require spiritual experiences for their full interpretation."

Bend, Gracious Spirit, from above like these o'erarching skies,
And to Thy firmament of Love lift up these longing eyes;
And, folded by Thy sheltering Hand, in refuge still and deep,
Let blessed thoughts from Thee descend, as drop the dews of sleep.

ELIZA SCUDDER.

How precious, also, are thy thoughts unto me, O God! how great is the sum of them!—Ps. cxxxix. 17.

Him that is weak in the faith receive ye . . . for God hath received him.—Rom. xiv. 1, 3.

August 14.

Birthday.

YOU are to accept as a Christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs. Wherever you find faith, and righteousness, and love, and joy in the Holy Ghost, you are to look upon them as the stamped coin of Christ's kingdom, and as legal tender from God to you.

HENRY WARD BEECHER.

All souls that struggle and aspire,
  All hearts of prayer, by Thee are lit;
And, dim or clear, Thy tongues of fire
  On dusky tribes and twilight centuries sit.

Nor bounds, nor clime, nor creed Thou know'st,
  Wide as our need Thy favors fall;
The white wings of the Holy Ghost
  Stoop, seen or unseen, o'er the heads of all.

Who art thou that judgest another man's servant? To his own Master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.—Rom. xiv. 4.

Deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

August 15.

Birthday.

DELIVER us from the evil, whatsoever it is, that lurks even in the best of good things. From the idleness that grows out of youth and fulness of bread, from the fanatical narrowness which goes hand in hand with our religious earnestness, from the harshness which clings to the love of truth, from the indifference which results from our wide toleration, from the indecision which intrudes itself into our careful discrimination, from the folly of the good and from the selfishness of the wise. DEAN STANLEY.

For the love of God is broader
  Than the measure of man's mind;
And the heart of the Eternal
  Is most wonderfully kind.
If our love were but more simple,
  We should take Him at His word;
And our lives would be all sunshine,
  In the sweetness of our Lord.

FREDERIC W. FABER.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—John. xvii. 15.

Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.—Ps cxli. 2.

August 16.

Birthday.

THE lark goes up singing toward Heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one Heavenward, but without prayer we sink. Why not take God at His word? He hears the prayer even before we utter it, and is more ready to give good gifts to us than we think. We are not beggars at His gates, but heirs of His kingdom.

Father Almighty, who hast made me man,
And bade me look to heaven, for Thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in Thy treasury,
I lay before Thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition. ROBERT SOUTHEY.

Quicken me O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.—Ps. cxliii. 11.

They could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.—Dan. vi. 4.

August 17.

Birthday.

DO not think of your faults; still less of others' faults: in every person who comes near you, look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves when their time comes. Modesty is so pleased with other people's doings that she has no leisure to lament her own.

JOHN RUSKIN.

Have good will
To all that lives, letting unkindness die
And greed and wrath; so that your lives be made
Like soft airs passing by. EDWIN ARNOLD.

Cleanse thou me from secret faults.—Ps. xix. 12.

Know that the Lord hath set apart him that is godly, for himself.—Ps. iv. 3.

August 18.

Birthday.

THINK how your own happiness fills you with kindliness to other people. But ask yourself at the same time, "Did any such thought as this come up first and foremost to my mind, and seem to me the most precious part of all my blessing, that God had done this for me just to make me a fitter and more transparent medium through which He might send His comfort to other men?" PHILLIPS BROOKS.

Set apart for Jesus!
  Is not this enough,
Though the desert prospect
  Open wild and rough?
Set apart for His delight,
  Chosen for His holy pleasure,
  Sealed to be His special treasure:
Could we choose a nobler joy?—
  And would we if we might?

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.—Jno. xv. 16.

Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

August 19.

Birthday.

THERE are deserving poor. It is not difficult to find them out, if we are willing to go on our own feet into the abodes of poverty. To many, indeed, this is an unexplored world, though it is at their doors. But it is not difficult to discover. Once enter it with a loving heart, and progress is easy. You will find in it honest men on whom illness or temporary want has fallen, and whom a gift may help honorably over the time of need. You will find the aged, who have fought the battle manfully, but now can fight no more; and surely it is an honor to have a few of these dependent on our bounty. JAMES STALKER, D.D.

Hands of want or souls in pain
Have not sought my door in vain;
I have kept my fealty good
To the human brotherhood;
Scarcely have I asked in prayer
That which others might not share. WHITTIER.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv. 40.

He said unto me, Son of man, all my words, that I shall speak unto thee, receive in thine heart and hear with thine ears.—Eze. iii. 10.

August 20.

Birthday.

THERE is a man who could lead an army to victory and yet spare a fallen foe; who would take life as he found it, and make it what he wished it; a man whose voice and word would weigh with other men in the world's hot strife of tongues; born for victories and successes; worthy by some high right of leadership that men always recognize but rarely define, to move forward and to draw other men after him. M. L. DICKINSON.

O well for him whose will is strong!
He suffers but he will not suffer long;
He suffers, but he will not suffer wrong. TENNYSON.

God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work. 2 Cor. ix. 8.

I am come that they might have life, and that they might have it more abundantly.—John x. 10.

August 21.

Birthday.

CHRIST'S life outwardly was one of the most troubled lives that was ever lived: tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. Such living is the perfect praise of the soul, the eternal calm of an invulnerable faith, the repose of a heart set deep in God.

For each shall give the draught he drains,
Its nectar pure or poison stains;
From out His heart the flavor flows
That gives him fury or repose. BAYARD TAYLOR.

These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John xvi. 33.

And God saw everything that he had made, and behold it was very good.—Gen. i. 31.

August 22.

Birthday.

GOD is present, and cares for every part of His vast world of matter. He does not loathe the industries and utilities of this present life, and love the souls who seclude themselves from parlors and shops, from fields and markets. He is not better pleased with a saint on his knees in time of prayer than He is with the same saint when he opens the throttle of his limited express for a dash of fifty miles an hour.

BISHOP VINCENT.

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts,
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait."

The eyes of the Lord are in every place, beholding the evil and the good.—Prov. xv. 3.

His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.—Ps. i. 2, 3.

August 23.

Birthday.

DOES the plant go in search of its conditions? Nay, the conditions come to the plant. It no more manufactures the heat, light, air, and moisture, than it manufactures its own stem. It finds them all around it in Nature. Grace, too, is as free as the air. The Lord God is a Sun. He is as the Dew to Israel. A man has no more to manufacture these than he has to manufacture his own soul. The problem of the Christian life finally is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. DRUMMOND.

So, though we build a Holy place
  To be our Sinai-stand,
The Holiest of Holies still
  Is never made by hand.

Our Sinai needs the listening ear,
  Our Garden needs the vow:
"Thy will be done"—and lo! Thy voice,
  Thy vision as we bow! WILLIAM C. GANNETT.

Abide in me, and I in you. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—Jno. xv. 4, 5.

A bruised reed shall He not break and smoking flax shall He not quench.—Matt. xii. 20.

August 24.

Birthday.

OFTEN turn to our Lord, who is watching you, poor, frail little being as you are, amid your labors and distractions. He sends you help, and blesses your affliction. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart.

FRANCIS DE SALES.

The broken wing of the swallow
He binds in the middle air.
I shall be what I am in Paradise;
So, heart, no more despair,
Remember the blessed Jesus, and wipe His feet with thy hair.

ROSE TERRY COOKE.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. xxxvii. 3.

I exhort Euodias, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers, whose names are in the Book of Life.—Phil. iv. 2, 3.

August 25.

Birthday.

FIDELITY and fellowship, the two wings which will bear upward and onward the Christian Endeavor cause to final victory. "I believe in the communion of saints." This sentence of the Apostles' Creed has awakened an echoing sentiment in every Church and in every Christian heart. We have an opportunity of showing, not only of saying but of demonstrating, in a way never before possible for young Christians in the history of the world, that we believe in the communion of saints.

REV. F. E. CLARK.

Blest be the tie that binds
  Our hearts in Christian love;
The fellowship of kindred minds
  Is like to that above.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs.—Col. iii. 16.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

August 26.

Birthday.

THAT is a bubble? It is a thin globe of water enclosing air. It glitters like a ball of opal and emerald; but in a few seconds nothing is left of the radiant phantom. Man himself, apart from God, is but such a bubble. In youth they "shine like a bubble, or the colors of a dove's neck, or the hues of the rainbow;" in a few seconds appear the dark spaces of manhood's troubles, of care, of sickness and of age, and then—ashes to ashes, dust to dust!

God bless thee; and put meekness in thy mind,
Love, charity, obedience and true duty. RICHARD III.

So then faith cometh by hearing, and hearing by the word of God. —Rom. x. 17.

Jesus said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.—Mark vi. 31.

August 27.

Birthday.

"THERE is a certain comfort in knowing that Jesus was weary, that He grew tired as His work pressed Him, that He felt the need of rest and longed for it. It sometimes seems as if we ought to feel stronger than we do, and as if we were to blame for not being able to bear up without giving away to weariness. But if Jesus felt weariness in His life-work, and yielded to it without sinning, we also are entitled to be tired and to take rest as a part of our likeness to Christ."

O Jesus, Thou wast weary, too,
And Thou wilt understand
Why the unfinished tasks are put
From out the nerveless hand.

M. FARNINGHAM.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. xi. 28.

For God hath not given us the spirit of fear; but of power and of love, and of a sound mind.—2 Tim. i. 7.

August 28.

Birthday.

"PAUL the aged; Paul bending beneath the burden of many years; the veteran spiritual warrior stands before us in the attitude of calm Christian assurance, with the fire of heaven lighting up his eye, even while the chain of persecution is fretting his aged frame, and the fire or sword of martyrdom is waiting for its prey. Do you desire to have the same confidence in Jesus in a dying hour? Then *live* to Jesus as did the Apostle. Give Him your confidence, your love, and He will prove Himself faithful to the end."

"When we disclose our wants in prayer,
May we our wills resign;
And not a thought our bosoms share,
Which is not wholly Thine."

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. -Isa xii. 2.

I have heard of thee—that light and understanding and excellent wisdom, is found in thee.—Dan. v. 14.

August 29.

Birthday.

"HE who keeps for himself what God has given him is like a man in the dark passages of a mine, who, having the burning taper, lights his own steps up to the sunshine, regardless of those who behind him are groping and struggling in darkness. The least such an one could do would be to carry his taper so that those behind could see, and to hold it after he himself was out so as to show them the way."

MARY L. DICKINSON.

Never comes the chance that passed,
That one moment was its last;
Though thy life upon it hung,
Though thy death beneath it swung.

ROSE TERRY COOKE.

For thou wilt light my candle; the Lord my God will enlighten my darkness.—Ps. xviii. 28.

They that seek the Lord shall not want any good thing.—Ps. xxxiv. 10.

August 30.

Birthday.

HAVE you a want? Keep it not; carry it to Him: it shall lie on the mercy seat to be considered. In due time shall be written on it, "To be provided for."

LADY POWERSCOURT.

Restrain every wish that is not referred to His will; banish all eager desires, all anxiety. Desire only the will of God; seek Him alone, and you will find peace. FÉNELON.

Thou that hast given so much to me,
Give one thing more, a grateful heart.
. . . . . .
Not thankful when it pleaseth me,
As if Thy blessings had spare days:
But such a heart whose pulse may be
Thy praise. GEORGE HERBERT.

Let all those that seek Thee, rejoice and be glad in Thee.—Ps. lxx. 4.

Even a child is known by his doings, whether his work be pure, and whether it be right.—Prov. xx. 2.

August 31.

Birthday.

FIDELITY in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of child-like simplicity and dependence. In proportion as self-love and self-confidence are weakened and our will bowed to that of God, so will hindrances disappear, the internal troubles which harassed the soul vanish, and it will be filled with peace and tranquillity.

JEAN NICOLAS GRAU.

Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude. WHITTIER.

I am but a little child; I know not how to go out or to come in. —1 Kings iii. 7.

He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.—Ps. xl. 3.

September 1.

Birthday.

FAITH is the milk, and assurance the cream that rises on it. If you have pure milk you are pretty sure of cream. A healthy Christian has a right to look for assurance. And the reason why some truly good people do not enjoy more clear and comforting assurance is, they perpetually nurse their doubts and starve their faith. If such will *not* exercise their faith, they must blame themselves. SPURGEON.

"Is this a time to be cloudy and sad,
When all is smiling above and around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?"

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.—Ps. xxxii. 18.

I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.—2 Tim. i. 5.

September 2.

Birthday.

"COLLEGE learning is good; but not all the learning of all the Universities of Europe can compensate for the loss of that which the youth reared in a religious home has learned in childhood at his mother's knee. And the only way to preserve the simple faith of childhood, or have it, if lost, renewed, is to open the heart to simple, truthful communion with God and Christ, and try to bring the heart ever closer and closer to Him."

The same old baffling questions! Oh, my friend,
I cannot answer them. . . . . .
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by the ill.

J. G. WHITTIER.

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. iii. 14, 15.

And the Lord shall guide thee continually, and satisfy thy soul in drought.—Isa. lviii. 11.

September 3.

Birthday.

IN one of the German galleries is a painting called "Cloud Land;" at first sight it looks like a confused daub. If you come close to the picture you see an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. CUYLER.

O, Thou by whom our thoughts are weighed,
Let but our hearts on Thee be stayed;
Let but Thy love to us be dear;
Then all is well; nor need we fear
How soon earth's bright hours merge in shade,
How soon they fade. RICHARD WILTON.

The Lord is good unto them that wait for him, to the soul that seeketh him.—Lam. iii. 25.

In Him we live, and move, and have our being; as certain of your poets have said, For we are also His offspring.—Acts xvii. 28.

September 4.

Birthday.

CHRIST makes men live with a new vitality. He is the heart of the spiritual universe. As the wire cut loose from the battery cannot speak, so the soul cut loose from Christ is dead. And as the wire to live must be joined to the battery, so the soul to live must be joined to Christ. The union must be an abiding one, if the life is to continue. Faith is not simply an intellectual conception, it is the soul-clasp of the living personality.

"Never higher than Thy cross,
Never lower than Thy feet;
Here all precious things seem loss;
Here all bitter things grow sweet.
Waiting thus, Thy face we see,
Feel Thy love, while kneeling thus;
Love that laid the cross on Thee,
Love that bears the cross for us."

The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.- Gal. ii. 20

Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.—Job xix. 21.

September 5.

Birthday.

NO love seemed real; for he detected pity in it all, and it would have fared ill with his young soul, fighting its first hard fight, if the home and its inmates had been his only comfort. But there had been growing in his mind the slow knowledge of another Comforter, and this was the strength in which he battled. Often it only helped him to be still when angry words came to his lips; but he had learned that if one only kept still long enough, in the end he would be "more than conqueror." M. L. DICKINSON.

"On Thy compassion I repose
In weakness and distress;
I will not ask for greater ease,
Lest I should love Thee less."

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them.—Isaiah lxiii. 9.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. xiv. 21.

September 6.

Birthday.

IT is one of the healthiest features of our day that all thinking people are growing sensitive about their influence. To many the chief dread of sin arises from perceiving that they cannot sin themselves without directly or indirectly involving others; and it would be to them the greatest of satisfactions to be able to believe that they are doing good and not harm to those with whom they are brought into contact.

JAMES STALKER, D.D.

Scorn not the slightest word or deed,
  Nor deem it void of power;
There's fruit in each wind-wafted seed,
  That waits its natal hour.

No act falls fruitless; none can tell
  How vast its power may be,
Nor what results infolded dwell
  Within it silently.

If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.—1 Cor. viii. 13.

That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. iii. 17, 18, 19.

September 7.

Birthday.

THERE is more hid in Christ than we shall ever learn here or there either; but they that begin first to inquire will soonest be gladdened with revelations, and with them He will be best pleased, for the slowness of His disciples troubled Him of old. UNSPOKEN SERMONS.

O sovereign Love, to Thee I cry!
Give me Thyself, or else I die!
Quickened by Thy imparted flame,
Saved, when possessed of Thee, I am;
My life, my only heaven Thou art;
Oh, might I feel Thee in my heart!

CHARLES WESLEY.

The gift of God is eternal life through Jesus Christ our Lord.—Rom. vi. 23.

Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.—1 Cor., iv. 1.

September 8.

Birthday.

IT may be that we only, who can make of it a sacrament, are baptized into the full intimacy of suffering. It may be that for any creature who can approach our knowledge of it, it is by just so much, in them as in us, the working toward a "far more exceeding glory."

God is merciful. He takes care of His own mysteries. He gives to nothing more than it can bear or more than shall be good.

A. D. T. WHITNEY.

All weary thought and care,
Lord, we resign:
Ours is to do—to bear;
To choose is Thine.

Moreover, it is required in stewards that a man be found faithful.—1 Cor. iv. 2.

O, how I love thy law! It is my meditation all the day.—Ps. cxix. 97.

September 9.

Birthday.

I SHOULD expect to be found friendless at the judgment seat of Christ if, in the hour when the Bible is on trial, I should prove recreant. It will be a sweet consolation when we come to die, if we can feel then that we never did one thing to injure the influence of that old Book. Dear old Book! Some have burned thee, and some have cast upon thee the lie; but I take thee to be my counsel in life, my joy in prosperity, my comfort in sorrow, my pillow in death, my song for eternity. Dear old Bible!

TALMAGE.

Blessed Bible! how I love it!
  How it doth my bosom cheer!
What hath earth like this to covet?
  O, what stores of wealth are here!

PHŒBE PALMER.

Great peace have they which love thy law.—Ps. cxix. 165.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?—Isa. xl. 28.

September 10.

Birthday.

WE are like southern plants taken up to a northern climate and planted in northern soil. They grow there, but they are always failing of their flowers. The poor exiled shrub dreams of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not strength to make in the half-chilled but still genuine juice of its southern nature. That is the way in which the ideal life, the life of full completions haunts us all.

They cannot hurt my soul,
Because in His control;
I leave to Him the whole.—

L. GEDICKE.

The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth forever; forsake not the works of thine own hands. —Ps. cxxxviii. 8.

I have set before thee an open door and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name.—Rev. iii. 8.

September 11.

Birthday.

I HAVE set before thee an open door and no man can shut it. To every soul of man this message comes, and the soul that turns at the call of the angel who brings it will bear witness that the message is true. Only we ourselves can shut ourselves out of heaven. The door of a heart as human in its sympathy as it is divine in its love and power, stands always open and waiting with welcome for the repentant child who would fain return to his Father's house.

LUCY LARCOM.

Green pastures are before me,
  Which yet I have not seen;
Bright skies will soon be o'er me,
  Where the dark clouds have been.
My hope I cannot measure,
  My path to life is free,
My Father has my treasure,
  And He will walk with me. ANNA L. WARING.

By me if any man enter in, he shall be saved, and shall go in and out and find pasture.—John x. 9.

For thou shalt be His witness unto all men of what thou hast seen and heard.—Acts xxii. 15.

September 12.

Birthday.

IT is the office of every disciple to be a witness for Christ, calling the world around you, wherever you touch it, to come and see Him as illustrated in yourself—in your fidelity to every trust, in your patience under any ignominy and insult, in your sweet serenity of spirit in the midst of all anxiety and fear. You are to be living epistles known and read of men, and written on every page of your life in the living letters of light from on high, as letters from Christ.

R. S. Storrs, D.D.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

E. M. Gorch.

There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.—Rom. viii. 1.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely.—Rev. xxii. 17.

September 13.

Birthday.

LET every man come to God in his own way. God made you on purpose, and me on purpose, and He does not say to you, "Repent, and feel as Deacon A feels," or, "Repent, and feel as your minister feels," but, "Come just as you are, with your mind, and heart, and education and circumstances."

You are too apt to feel that your religious experience must be the same as others have; but where will you find analogies for this? Certainly not in nature. God's works do not come from His hand like coins from the mint. HENRY WARD BEECHER.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou biddst me come to Thee,
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come! C. ELLIOTT.

Him that cometh to Me I will in no wise cast out.—Jno. vi. 37.

My son, give me thine heart.—Prov. xxiii. 26.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. xii. 1.

September 14.

Birthday.

DO you, then, now at this moment, surrender yourself wholly to Him? You answer, Yes. Then, my dear friend, begin at once to reckon that you are His. And keep on reckoning this. You will find it a great help to put your reckoning into words, and to say over and over to yourself and to your God, "Lord, I am Thine; I do yield myself up entirely to Thee, and I believe that Thou dost take me. I leave myself with Thee. Work in me all the good pleasure of Thy will. HANNAH WHITALL SMITH.

And let our consecration be real, and deep, and true;
Oh, even now our hearts shall bow, and joyful vows renew:
"In full and glad surrender we give ourselves to Thee,
Thine utterly and only, and evermore to be!
O Son of God, who lovest us, we will be Thine alone,
And all we are, and all we have, shall henceforth be Thine own."

F. R. HAVERGAL.

Ye are not your own? for ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's. 1 Cor. vi. 19, 20.

Be still and know that I am God.—Ps. xlvi. 10.

And He said unto them, Come ye yourselves apart into a desert place, and rest awhile.—Mark vi. 31.

September 15.

Birthday.

SEEK a convenient time of leisure for thyself, and meditate often upon God's loving-kindness. If thou wilt withdraw thyself from speaking vainly and from gadding idly, as also from hearkening after novelties and rumors, thou shalt find leisure enough and suitable for meditation on good things. If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world. In silence and in stillness a religious soul advantageth itself, and learneth the mysteries of Holy Scripture. THOMAS À KEMPIS.

A moment from this outward life,
Its service, self-denial, strife,
I joyfully retreat;
My soul, through intercourse with Thee,
Strengthened, refreshed and calmed, shall be,
Its scenes again to meet.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer.—Ps. xix. 14.

For thou hast been a strength to the poor, a strength to the needy, in his distress, a refuge from the storm, a shadow from the heat.—Isaiah xxv. 4.

September 16.

Birthday.

"ALONG exposed routes among the Alps places of shelter have been constructed by kindly hands; in the desert waste charity has erected stone houses as the traveler's retreat when overtaken by blinding simoon; but in the Holy Land the God of Nature has heaved up great rocks under which thousands have found refreshing protection.

"Christ is the Rock which affords a shadow from the fierce heats of sin, temptation, affliction, and protection from the heat of divine judgments."

Though from the shadow of Thy peace
  My feet would often stray,
Thy mercy follows all my steps,
  And will not turn away. ANNA L WARING.

Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isaiah xxvi. 4.

We glory in tribulations also; knowing that tribulation worketh patience; and patience experience, and experience hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost.—Rom. v. 2, 3, 4, 5.

September 17.

Birthday.

"IT had been an eager life—it had been a clinging life; and though the object round which its fibres had clung was a dead, disrupted thing, it satisfied the need for clinging. But now the fence was broken down, the support was snatched away. He filled up the blank with grief. He sat in his loneliness by his dull fire, and leaned his elbows on his knees, and clasped his head with his hands, and moaned very low. And *yet he was not* utterly forsaken in his trouble."

"Just as Thou wilt is just what I would will;
Give me but this, the heart to be content,
And if my wish is thwarted, to lie still
Waiting till puzzle and till pain are spent,
And the sweet thing made plain which the Lord meant."

Be still, and know that I am God.—Ps. xlvi. 10.

Rest in the Lord and wait patiently for him.—Ps. xxxvii. 5.
Learn of me and ye shall find rest unto your souls.—Matt. xi. 29.

September 18.

Birthday.

REST is not a thing that can be given, but a thing to be acquired. It is not to be found in a happy hour, as one finds treasure; but slowly, as one finds knowledge. A soil has to be prepared for it. Like all growths it will have an orderly development and mature by slow degrees. How few of us have ever thought of rest as a thing to be learned; ever laid ourselves out for it as we would to learn a language? ever practiced it as we would practice the violin? DRUMMOND.

If Jesus came to earth again,
  And walked and talked in field and street,
Who would not lay his human pain
  Low at those heavenly feet? OWEN MEREDITH.

He that seeketh findeth.—Matt. vii. 8.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.—2 Cor. i. 12.

September 19.

Birthday.

"WHEN a man spends his energy on appearing to have, he is all the time destroying what he has, and destroying the very best means of becoming what he desires to seem.

"A true smile is a good work, and may do much to reveal the Father who is in heaven; but the smile that is put on for the sake of looking right, or even for the sake of being right, will hardly reveal Him, not being like Him."

"How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill."

Judge not according to the appearance; but judge righteous judgment.—John vii. 24.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.—Mark i. 35.

September 20.

Birthday.

THE great thoughts of life do not come in a crowd or in the bustle of daily duties. They are to be found in solitude, in times of silence and withdrawal. The river which enriches the fields had its source in the loneliness of the hills and under the silence of the starry skies. The source of the thoughts which sweeten and strengthen our best activity must be sought in hours spent on the lonely heights of meditation, when God was near and man far away. Voices speak in loneliness of soul which may not be heard in the noises of the world.

Bless thy secret growth, nor catch
  At noise, but thrive unseen and dumb;
Keep clean, bear fruit, earn life, and watch
  Till the white-winged reapers come!

HENRY VAUGHAN.

When he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.—Matt. xiv. 23.

Blessed of the Lord be his land for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth.—Deut. xxxiii. 13, 16.

September 21.

Birthday.

WHEN the summer comes, and covers the trees with its heavy foliage, and singing birds are all among the branches, I think, "How beautiful is the summer!" When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, "How beautiful is autumn!" And when it is sere winter, and there is neither foliage or fruit, then I look up, and through the leafless branches, as I could never until now, I see the stars shine through.

DR. ADAMS.

O what a shining revelation of His treasures God has given!
Precious things of grace and glory, precious things of earth and heaven.
Holy Spirit now unlock them with Thy mighty golden key,
Royal jewels of the kingdom let us now adoring see! F. R. HAVERGAL.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Ps. cvii. 8.

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isaiah i. 18.

September 22.

Birthday.

"WE need not wait for the great transition; but here and now we may walk by the river of the water of life; we may walk under the shade of those trees whose leaves are for the healing of the nations; and we may pluck the fruit of that only tree that bears its fruit every month. Other trees lie bare and sere through the long winter; other trees drop their fruit only in the autumn time; but this tree of life, of which they are, after all, but a poor symbol, gives forth its fruit in every month, and every manner of fruit for every manner of need. And here and now we may harvest them; feed on food more life-giving than the garden of Eden ever knew."

Be it according to Thy word;
  Redeem me from all sin;
My heart would now receive Thee, Lord,
  Come in, my Lord, come in! C. WESLEY.

To him that overcometh will I give to eat of the tree of life. —Rev. ii. 7.

To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.—1 Peter i. 4.

September 23.

Birthday.

"FAITH in the better country; the heavenly inheritance, will enable us to bear with fortitude and calmness the various ills of life. To the man who surveys the earth from a balloon floating in the upper regions of the atmosphere it appears very small indeed, and hills and mountains, monuments and cities, melt away into one common level. So to him, who looks upon this life, from the serene heights of Beulah-land Christian experience, its joys and sorrows, its losses and gains, appear as the small dust of the balance." SELECTED.

"Its sorrows in a moment end,
Its joys as soon are past,
But O! the bliss to which I tend
Eternally shall last."

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter i. 23.

But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Heb. ii. 9.

September 24.

Birthday.

"DEATH is the great unveiling. It is not cessation; it is not sleep, it is not transition. It is simply the chrysalis process by which God gives the worm power to fly over the very world where it has crawled, and to taste, as a butterfly, existent joys of which it never dreamed as a worm. How differently everything will look to us from the other side of the veil! If the river of death looks dark to us from the hither bank, from the heaven-side it will be like a flood of light."

Dear, beauteous death; the jewel of the just!
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark! HENRY VAUGHAN.

Seek Him that maketh the seven stars of Orion and turneth the shadow of death into the morning.—Amos v. 8.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.—Ps. v. 3.

September 25.

Birthday.

EVERY day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years but his days. Those, therefore, that dare to lose a day, are dangerously prodigal; those that dare misspend it, desperate BISHOP HALL.

Oh, may I, Lord, this day rest quietly in Thee,
Who art alone the source of all tranquillity!

In serving others find my truest happiness,
That through me Thou may'st shine, to comfort and to bless.

So shall the day's small round grow to a wider scope,
And earthly doubt and fear change to divinest hope.

HANNAH CODDINGTON.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety.—Ps. iv. 8.

Blessed are the meek, for they shall inherit the earth.—Matt. v. 5.

The pride of life is not of the Father, but is of the world, and the world passeth away.—1 Jno. ii. 16.

September 26.

Birthday.

PRIDE, selfishness, ambition are the causes of our unrest. Unhappiness comes from the succession of personal mortifications and almost trivial disappointments which the intercourse of life has brought you. Great trials come, and we rise to breast them; but it is the petty friction of our everyday life, the collapse of our ambition, the crossing of our will, or the taking down of our conceit, which makes inward peace impossible."

Ill masters good; good seems to change
  To ill with greatest ease;
And worst of all, the good with good
  Is at cross purposes. F. W. FABER.

Behold the kingdom of God is within you.—Luke xvii. 21.

He hath delivered my soul in peace from the battle that was against me.—Ps. lv. 18.

September 27.

Birthday.

IF you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy, if you will, by declining every struggle; but you will then get little out of life that is truly noble and worthy. The best things all lie beyond some battle plain; you must fight your way across the field to get them. Heaven is only for those who overcome.

And in life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of night,
And He is there. WHITTIER.

With us is the Lord our God, to help us and to fight our battles. —2 Chron. xxxii. 8.

Hold up my goings in thy paths, that my footsteps slip not.—Ps. xvii. 5.

Keep me as the apple of the eye; hide me under the shadow of thy wings.—Ps. xvii. 8.

September 28.

Birthday.

GOD is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves. J. RUSKIN.

Father, oh, bless and guide!
Thine is my life, and to Thee I commend it;
Thou didst bestow it, and Thou canst defend it,
In life, in death, with me abide,
And be Thou glorified.

If any man serve me, him will my Father honor.—John xii. 26.

Giving all diligence, add to your faith virtue; and to virtue knowledge.—2 Pet. i. 6.

September 29.

Birthday.

THE "virtue" which we are to add to our faith is moral courage; the courage of our convictions, unflinching principles; making obedience to God come before all personal considerations, or policy, or human opinions. It is noble not narrow, thus to stand by one's convictions.

But Christian courage needs to be tempered by knowledge and love—nothing expands the nature as to know God. There is no narrow place where prejudice can look in a soul, whose avenues have been broadened to admit the Infinite.

"Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere."

If these things be in you, and abound; they make you that ye shall neither be barren nor unfruitful.—2 Pet. i. 8.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

September 30.

Birthday.

LET us do right, and then whether happiness comes or unhappiness is no very weighty matter. If it come, life will be sweet; if it do not come, life will be bitter,—bitter, not sweet, and yet to be borne. The well-being of our souls depends only on what we are; and nobleness of character is nothing but steady love of good and steady scorn of evil. JAMES ANTHONY FROUDE.

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers, "Lo, thou must,"
  The youth replies, *I can!* R. W. EMERSON.

Who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life.—Rom. ii. 6, 7.

I will render to the man according to his work. I went by the field of the slothful, and by the vineyard of the man void of understanding. And lo! it was grown over with thorns, and nettles had covered the face thereof.—Prov. xxiv. 30, 31.

October 1.

Birthday.

GOD gives us, His children, in this summer day, out of eternity which we call life, and on this little acre-plot of ground out of the universe, which we call the world; the responsibility and the liberty involved in the charge of our own destinies; and with this He promises beforehand to ratify and confirm whatever we do in loyal service to Him, and in loyal allegiance to His name and honor. God help us all in an humble but trusting and courageous spirit, to accept the sublime trust He has reposed in us, and to prove ourselves worthy of it, by our loyalty to Him, in that life of service to which by this trust He calls us.

This world, with all its band
Of clamorous joys, and griefs, shall be to me
A bridge, whereon, my pilgrim staff in hand,
I cross the stream of Time, O Lord, to Thee.

J. F. EICHENDORF.

Seek the Lord and his strength; seek his face continually.—1 Chron. xvi. 11.

That ye may prove what is that good, and acceptable, and perfect will of God.—Rom. xii. 2.

October 2.

Birthday.

WE complain of the slow, dull life we are forced to lead; of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; so by our complaining do we lose the use and profit of the quiet years. O ye of little faith! S. A. BROOKE.

"Crowds of bees are giddy with clover,
Crowds of grasshoppers skip at our feet,
Crowds of larks at their matins hang over,
Thanking the Lord for a life so sweet."

As for you, ye thought evil against me; but God meant it unto good.—Gen. i. 20.

So also Christ glorified not himself.—Heb. v. 5.

October 3.

Birthday.

AND then, you have to learn Humility—to put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."

HENRY DRUMMOND.

I, who hear with secret shame
Praise that paineth more than blame,
Rich alone in favors lent,
Virtuous by accident,
Doubtful where I fain would rest,
Frailest where I seem the best,
Only strong for lack of test.

J. G. WHITTIER.

Learn of me: for I am meek and lowly of heart.—Matt. xi. 29.

But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.—2 Chron. xxv. 9.

October 4.

Birthday.

"CHRISTIAN! *trust* God; and be assured, that whatever labor you may undergo, whatever sacrifices you may make, "the Lord is able to give you much more than this." Does God require the performance of any duty? Then let it be done at whatever cost, for there your true interest lies. Be assured, you cannot be a loser, by resolving, at all hazards, not to lose the favor and friendship of God. He can give you all you need, for 'all things are His.'"

"My Father, it is dark. Child, take my hand;
Cling close to Me. I'll lead thee through the sand;
Trust My all-seeing care,—so shalt thou stand
'Midst glory bright above."

And ye shall serve the Lord your God, and he shall bless thy bread, and thy water.—Ex. xxiii. 25.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.—Matt. iv. 19.

October 5.

Birthday.

"WORRIERS live under a low sky. They are such cowards that they will not even trust God, unless upon "good security." Now faith casts a kind of honor upon God; it shows that we believe in His goodness, and trust in His care; but worrying tells Him to His face that either His will or His power to do us good is wanting. Yet to argue with worriers is little use. Convince them at every point, and they will settle down the next hour into the old vaporing, aggravating credo."

O, pusillanimous heart, be comforted,
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? at least it may be said,
Because the way is *short*, I thank Thee, God."

ELIZABETH BARRETT BROWNING.

I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer.—Ps. xl. 17

We wait for light, but behold obscurity; for brightness but we walk in darkness.—Isaiah lix. 9.

October 6.

Birthday.

SOMETIMES we have an experience in life that seems like walking through a long, dark tunnel. The chilling air and the thick darkness make it hard walking, and the constant wonder is why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We are brought into the tunnel, however we may shrink back. There is no retreat; we have nothing left us but to grasp the very hand that brought us there, and push forward. The real victory of faith is to trust God in the dark and through the dark.

T. L. CUYLER, D.D.

We cannot see before us,
  But our all-seeing Friend
Is always watching o'er us,
  And knows the very end.

HAVERGAL.

The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum i. 3.

Behold the judge standeth before the door.—Jas. v. 9.

Know thou, that for all these things God will bring thee into judgment.—Eccles. ii. 9.

October 7.

Birthday.

IS there but one day of Judgment? Why, for us every day is a day of judgment, every day is a Dies Iræ, and writes its irrevocable verdict in the flame of its west. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses, it waits at the corners of your streets. We are in the midst of judgment; the insects that we crush are our judges, the moments that we fret away are our judges, and the pleasures that deceive us judge as they indulge. JOHN RUSKIN.

We shape ourselves the joy or fear
  Of which the coming life is made,
And fill the Future's atmosphere
  With sunshine or with shade.

Still shall the Soul around it call
  The shadows which it gathered here;
And, painted on the eternal wall,
  The Past shall reappear. J. G. WHITTIER.

I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. xii. 36.

Ye are the light of the world. A city that is set on a hill cannot be hid.—Matt. v. 14.

October 8.

Birthday.

CHRISTIANS! it is your duty not only to be good, but to shine; and, of all the lights which you kindle on the face, Joy will reach farthest out to sea, where troubled mariners are seeking the shore. Even in your deepest griefs, rejoice in God. As waves phosphoresce, let joys flash from the sorrows of your souls.

HENRY WARD BEECHER.

I take this pain, Lord Jesus, from Thine own hand,
The strength to bear it bravely Thou wilt command.
In every hour of faintness my cup runs o'er
With faithfulness and mercy and love's sweet store.

I take this pain, Lord Jesus, as Thine own gift;
And true though tremulous praises I now uplift.
I am too weak to sing them, but thou dost hear
The whisper from the pillow, Thou art so near!

F. R. HAVERGAL.

I am filled with comfort, I am exceedingly joyful in all your tribulation.—2 Cor. vii. 4.

As sorrowful, yet alway rejoicing,—2 Cor. vi. 10

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—Ezek. xxxvi. 26.

October 9.

Birthday.

UNLESS your religion changes you from a mummy to a living creature, makes you honest in all things, pious in every-day pursuits, affectionate to your family, humble, cheerful, hopeful everywhere and always; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ week days as well as worship Him on Sabbath days, then is your religion spurious.

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise.

Create in me a clean heart, O God; and renew a right spirit within me.—Ps. li. 10.

While I was speaking in prayer, even the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation.—Dan. ix. 21.

October 10.

Birthday.

"LORD, save us! we perish!" was a brief prayer; but it brought its answer. And so we, in like manner, may go through our warfare and work, and day by day, as we encounter sudden bursts of temptation, may meet them with sudden jets of petition, and thus put out their fires. And the same help avails for long continuing as for sudden needs.

MACLAREN.

This world, with all its band
Of clamorous joys and griefs, shall be to me
A bridge whereon, my pilgrim staff in hand,
I cross the stream of Time, O Lord, to Thee.

EICHENDORF.

Before they call, I will answer; and while they are yet speaking, I will hear.—Isa. lxv. 24.

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.—Phil. ii. 12, 13.

October 11.

Birthday.

SANCTIFICATION is both a step of faith, and a process of works. It is a step of surrender and trust on our part, and it is a process of development on God's part. By a step of faith we get into Christ; by a process we are made to "grow up into him in all things." By a step of faith we put ourselves into the hands of the Divine Potter; by a gradual process He makes us into a vessel unto His own honor, meet for His use, and prepared to every good work. H. W. SMITH.

Take all Thy vessels, O glorious Finer,
  Purge all the dross, that each chalice may be
Pure in Thy pattern, completer, diviner,
  Filled with Thy glory and shining for Thee.

I will refine them as silver is refined, and will try them as gold is tried.—Zech. xiii. 9.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations: but it is the same God which worketh all in all.—1 Cor. xii. 4, 5, 6.

October 12.

Birthday.

ALMIGHTY God needs you; you are in the service of that which is greater than yourself, and that service touches your life with its own greatness. It is as though you were a light-house keeper set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not *your* light—that is the point. You are not its *owner*, you are its *keeper*. That is your name.

Thou camest not to thy place by accident,
It is the very place God meant for thee;
And should'st thou then small scope for action see,
Do not for this give room to discontent. R. C. TRENCH.

For none of us liveth to himself, and no man dieth to himself.—Rom. xiv. 7.

Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.—1 Jno. iv. 7.

October 13.

Birthday.

NOW, for a million young hearts in thirty evangelical denominations, in every realm on the globe, the day has come when Christian fellowship is an inspiring reality. Thank God that without endangering a doctrine for which the fathers fought, without imperiling a rite or custom that any sensitive heart holds dear, without weakening a tie that binds any soul to his ancestral church home, we can come together in this fellowship that is as broad and deep and lasting as the love of Christ. REV. F. E. CLARK.

Before our Father's throne
  We pour our ardent prayers;
Our fears, our hopes, our aims are one,
  Our comforts and our cares.

We share our mutual woes,
  Our mutual burdens bear;
And often for each other flows
  The sympathizing tear. J FAWCETT.

If we walk in the light, as he is in the light, we have fellowship one with another.—1 Jno. i. 7.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii. 18.

October 14.

Birthday.

CULTURE proposes as its end the carrying of man's nature to its highest perfection, the developing to the full all the capacities of our humanity. Culture, then, must aim at developing our humanity in its God-ward aspect, as well as in its mundane aspect. If it tries to assign the due place to each capacity, it must concede to the God-ward capacities that paramount and dominating place which rightfully belongs to them. That is, Culture must embrace Religion, and end in it.

J. C. SHAIRP.

O Breath from out the Eternal Silence! blow
  Softly upon our spirits' barren ground:
The precious fulness of our God bestow,
  That fruits of faith, love, reverence may abound.

As we have borne the image of the earthy, we shall also bear the image of the heavenly.—1 Cor. xv. 49.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. iii. 18.

October 15.

Birthday.

"LET no one say I have been so frivolous and vain, I have been so worldly and carnal, I have been such an atrocious criminal that I can never be saved. The coming to Christ and believing in Christ is the only thing requisite and necessary for salvation. All other things will follow from the real, sincere and prompt coming and trust. The whole Godhead of the Father and the whole manhood of the Son are pledged for the salvation of the man who comes and trusts." DEEMS.

Loving God, all men forgiving,
Helping weaker feet to stand—
These will make a life worth living,
Make it noble, make it grand. EMMA C. DOWD.

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—Jno. i. 51.

I have blotted out, as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee.—Isa. xliv. 22.

October 16.

Birthday.

"THE only true practical consecration is that which seeks to cover the present: just this day Lord take me and use me as Thou wilt! There is *no chance* in God's guidance. You have an errand to every one who comes in your path or he has to you. We ought to get some good from every one we meet. Such consecration takes out all the drudgery from duties, makes us patient, gentle, and takes the frivolity out of our conversation."

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise. LONGFELLOW.

He satisfieth the longing soul, and filleth the hungry soul with goodness.—Ps. cvii. 9.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.—Isa. xxvi. 3.

October 17.

Birthday.

WHEN we speak of joy, we do not speak of something we are after, but something that will come to us when we are after God and duty. It is a prize unbought, and freest, purest in its flow, when it comes unsought. You must carry it with you or it is not there. It is the rest of confidence, the blessedness of internal light and outflowing benevolence. Being the birth of character, it has eternity in it.

HORACE BUSHNELL.

Heaven and hell, with their joy and pain,
  Are now and here.

Back to thyself is measured well
  All thou hast given;
Thy neighbor's wrong is thy present hell,
  His bliss, thy heaven.

WHITTIER.

And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.—John xvii. 3.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.—Matt. x. 11.

October 18.

Birthday.

WHEN John bids father and mother good-bye amongst the Berkshire hills, and goes to Boston or New York to make his way in the world, his future depends with almost mathematical certainty upon the character of his associates. He may have good principles and high purposes; tender words of advice are in his ears; his Bible lies next his heart, and love follows him with unceasing prayers; but John will do well or ill as he falls among good or bad companions.

T. T. MUNGER.

Lead me, O Lord, in still, safe places;
Let mine eyes meet sweet, earnest faces;
Far from the scenes of worldly fashion,
Of faithless care and noisy passion. MRS. M. F. BUTTS.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.—Prov. iv. 14, 15.

Be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts.—Haggai ii. 4.

October 19.

Birthday.

"NO amount of wealth sets one free from the obligation to work—in a world the God of which is ever working. He who works not, has not yet discovered what God made him for, and is a false note in the orchestra of the universe."

"He only who bears his own burden can bear the burden of another. He only who has labored shall dwell at ease, or help others from the mire to the rock."

There are in this loud stemming tide
  Of human care and crime,
With whom the melodies abide
  Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily toil with busier feet
Because their secret souls a holy strain repeat. KEBLE.

The rich and poor meet together; the Lord is the maker of them all.—Prov. xxii. 2.

Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.—Ruth i. 17.

October 20.

Birthday.

OH the anguish of the thought that we can never atone to our dead for the stinted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul which lived so close to us, and was the divinest thing God had given us to know! GEORGE ELIOT.

They said that Love would die when Hope was gone,
And Love mourned long and sorrowed after Hope;
At last she sought out Memory, and they trod
The same old paths that Love had walked with Hope,
And Memory fed the soul of Love with tears.

ALFRED TENNYSON.

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death.—Song of Solomon, viii. 6.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—John xiv. 13.

October 21.

Birthday.

HOW unlimited the promise, "Whatsoever ye shall ask." It is the pledge of all that the needy sinner requires —all that an Omnipotent Saviour can bestow. As the great Steward of the mysteries of grace, He seems to say to His faithful servants, "Take thy bill, and under this, my superscription, write what you please." And then, when the blank is filled up, He further endorses each petition with the words, "I will do it." J. R. MacDuff.

Ye faithful, hold the promise fast,
To plead it, boldly dare;
Wrestling with God to prove at last
The Omnipotence of prayer.

Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.—Mark ii. 24.

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.—Prov. xv. 6

October 22.

Birthday.

WHAT is with the treasure must fare as the treasure; the heart which haunts the treasure-house where the moth and rust corrupt, will be exposed to the same ravages as the treasure, will itself be rusted and moth-eaten. Many a man, many a woman, fair and flourishing to see, is going about with a rusty, moth-eaten heart.

And after all, if all were laid
Into sure balances and weighed,
Who knows if all the gain and get
On which our human hearts are set
Do more than mark the drought and dearth
Through which this little dust of earth
Must lie and wait in God's great hand,
A patient bit of fallow land? H. H.

Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.—Prov. xiii. 2.

Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait I say, on the Lord.—Ps. xxvii. 14.

October 23.

Birthday.

SAY to Him, "My God, I am very dull and low and hard; but Thou art wise and high and tender, and Thou art my God. I am Thy child. Forsake me not." Then fold the arms of Thy faith, and wait in quietness until light goes up in the darkness. Fold the arms of Thy faith, I say but not of thy action; bethink thee of something that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend; heed not thy feelings; do thy work.

It is not that I feel less weak, but Thou
Wilt be my strength; it is not that I see
Less sin; but more of pardoning love with Thee,
And all-sufficient grace. Enough! And now
All fluttering thought is stilled; I only rest,
And feel that Thou art near, and know that I an blest.

The Lord is my strength and my shield. I am helped.—Ps. xxviii. 7.

Great is our Lord and of great power: his understanding is infinite.—Ps. cxlvii. 5.

October 24.

Birthday.

THE history of the mean men of the world shows how bad you and I can be without trying very hard either. And the history of the great and the heroic and the divine men shows what you and I might become if we would let God have His way with us. Look all along the line of human history and you may see what kind of figures God can make out of clay like yours. You may hear what kind of music He can play on instruments such as you are.

LYMAN ABBOTT.

Can aught, beneath a power divine,
The stubborn will subdue?
'Tis Thine, Almighty Spirit! Thine,
To form the heart anew. ANNE STEELE.

The Lord is faithful, who shall establish you, and keep you from evil.—2 Thess. iii. 3.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments.—Deut. xii. 9.

October 25.

Birthday.

"IT may seem when we pray, that our cry has not been heard; but the appeal is not in vain; and when the fight is over, we shall know what reinforcements of strength to our weakness were due to our poor cry entering into the ear of the Lord of Hosts. No other name is permissible as our plea or as recipient of our prayer. In and on the name of the Lord we must call, and if we do, *anything is possible* rather than that promise should not be fulfilled."

"Go thou into thy closet; shut thy door;
And pray to Him in secret; He will hear:
* * * * *
Be bounteous in thy faith, for not misspent
Is confidence unto the Father lent."

Whosoever shall call on the name of the Lord shall be saved.—Acts ii. 21.

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. xv. 58.

October 26.

Birthday.

NEGLECT no opportunity of doing good, nor check thy desire of doing it, by a vain fear of what may happen.

ATTERBURY.

Doing good is the only certain happy action of a man's life.

SIR PHILIP SIDNEY.

What do we live for if not to make life less difficult to each other.

GEO. ELIOT.

"We can do more good by being good than in any other way."

Be good, sweet maid, and let who will be clever,
Do noble things, not dream them all day long:
And so make life, death and that vast forever
One grand, sweet song.

KINGSLEY.

See, I have set before thee this day life and good, and death and evil.—Deut. xxx. 15.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John vii. 16, 17.

October 27.

Birthday.

THE doctrine of Christ exceedeth all the doctrines of holy men; and he that hath the Spirit will find therein the hidden manna. But it falleth out that many, albeit they often hear the gospel of Christ, are yet but little affected, because they have not the Spirit of Christ. Whosoever, then, would fully and feelingly understand the words of Christ must endeavor to conform his life wholly to the life of Christ. Surely great words do not make a man holy and just; but a virtuous life maketh him dear to God.

My dear Redeemer, and my Lord,
I read my duty in Thy word;
But in Thy life thy law appears,
Drawn out in living characters.

Be Thou my pattern; make me bear
More of Thy gracious image here;
Then God, the Judge, shall own my name
Among the followers of the Lamb. I. WATTS.

If any man have not the Spirit of Christ, he is none of his.—Rom. viii. 9.

Death and life are in the power of the tongue.—Prov. xviii. 21.

He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile.—1 Peter iii. 10.

October 28.

Birthday.

"WHO knows how far a word may travel? When it leaves us, it is gone forever. We cannot recall it if we would. It has set new thoughts stirring in a score of hearts, and will travel on in multiplying influence till the ears of men are full of it. Each man lives in a huge whispering gallery, and his whispers travel round the world, growing louder as they go, till they fall back upon him like the reverberations of distant thunder; so a thousand minds have received the impression of our words, and, if they were evil, share the iniquity of them with us."

Prune, thou, thy words; the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong. J. H. NEWMAN.

I am purposed that my mouth shall not transgress.—Ps. xvii. 3.

Enoch had this testimony that he pleased God.—Heb. xi. 5.

Be not thou therefore ashamed of the testimony of our Lord.—2 Tim. i. 8.

October 29.

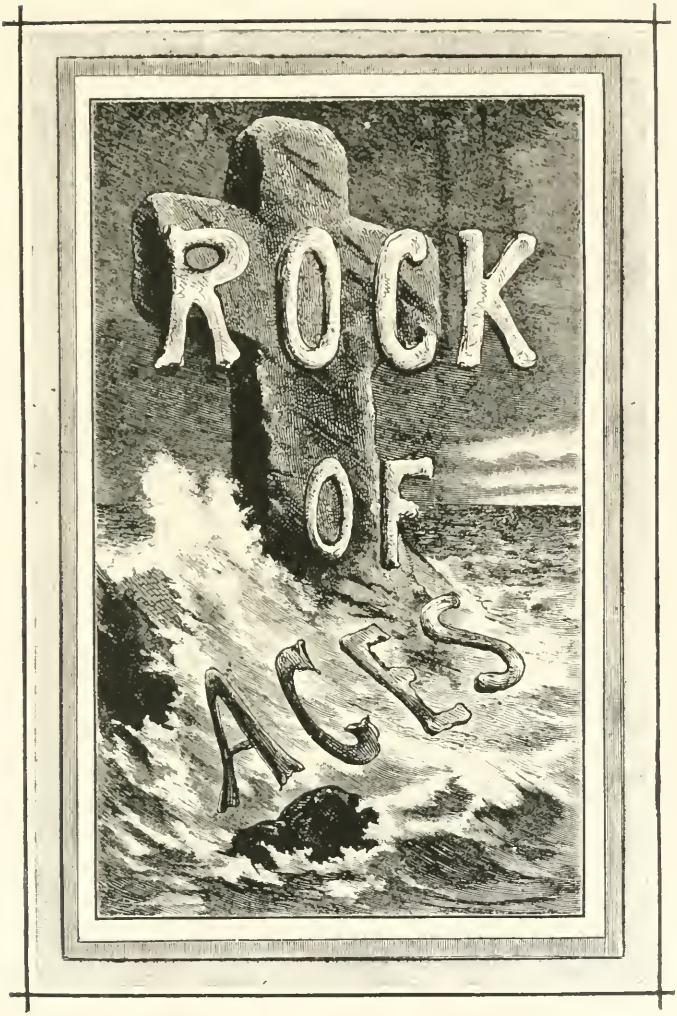
Birthday.

WE are never shut out from service and testimony; the most ordinary events of life are sufficient to display the love and power of God. No matter if enclosed by uncongenial surroundings, no matter if the door is shut. We are ever gathering or scattering. God's service is not all in the sight of man.

A. SHIPTON.

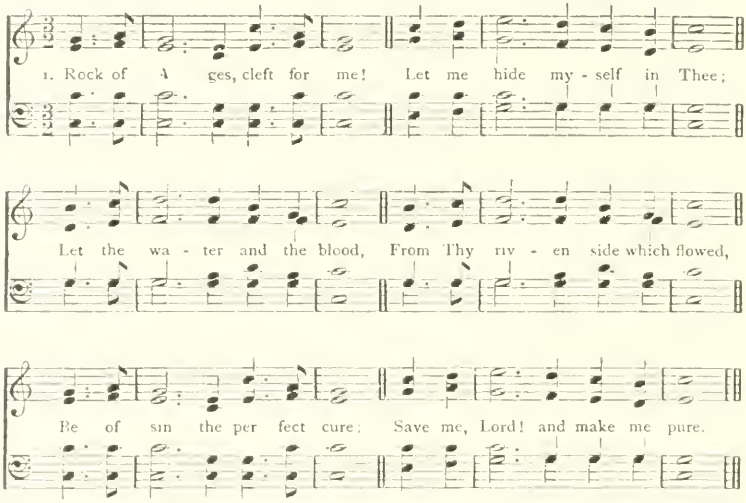
When the world's up, and every swarm abroad,
  Keep thou thy temper: mix not with each clay;
Despatch necessities; life hath a load
  Which must be carried on, and safely may.
Yet keep those cares without thee, let the heart
Be God's alone, and choose the better part.

The foundation of God standeth sure. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.—2 Tim. ii. 19.


ROCK
OF
AGES

ROCK OF AGES.

Tune—TOPLADY. 7. 6 l.

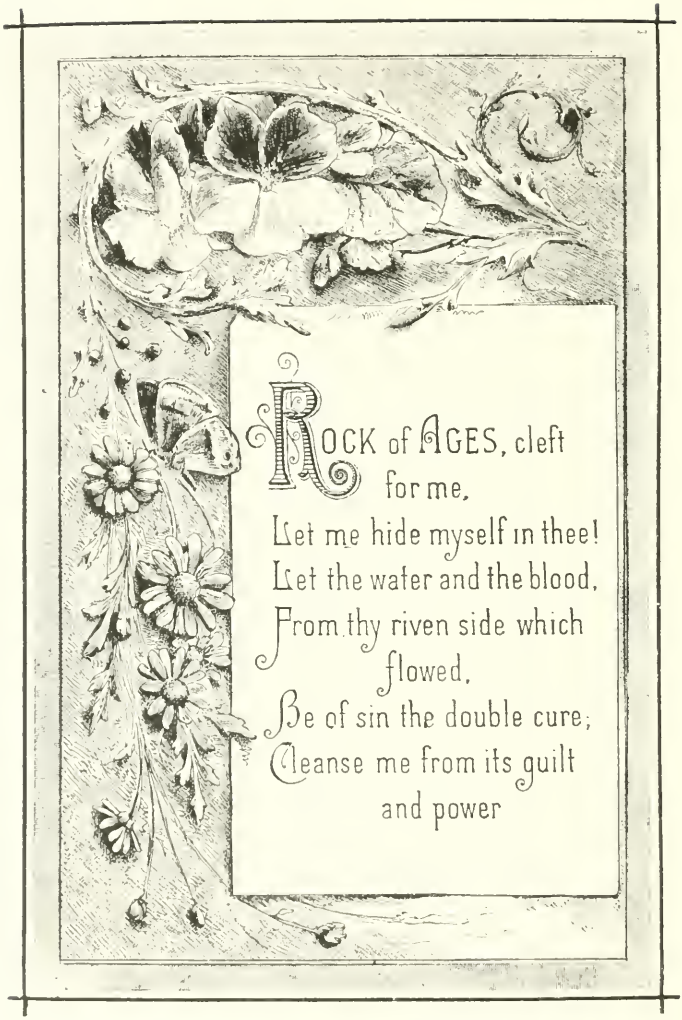


ROCK of Ages, cleft for me!
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone!

Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy judgment throne,
Rock of ages, cleft for me!
Let me hide myself in Thee!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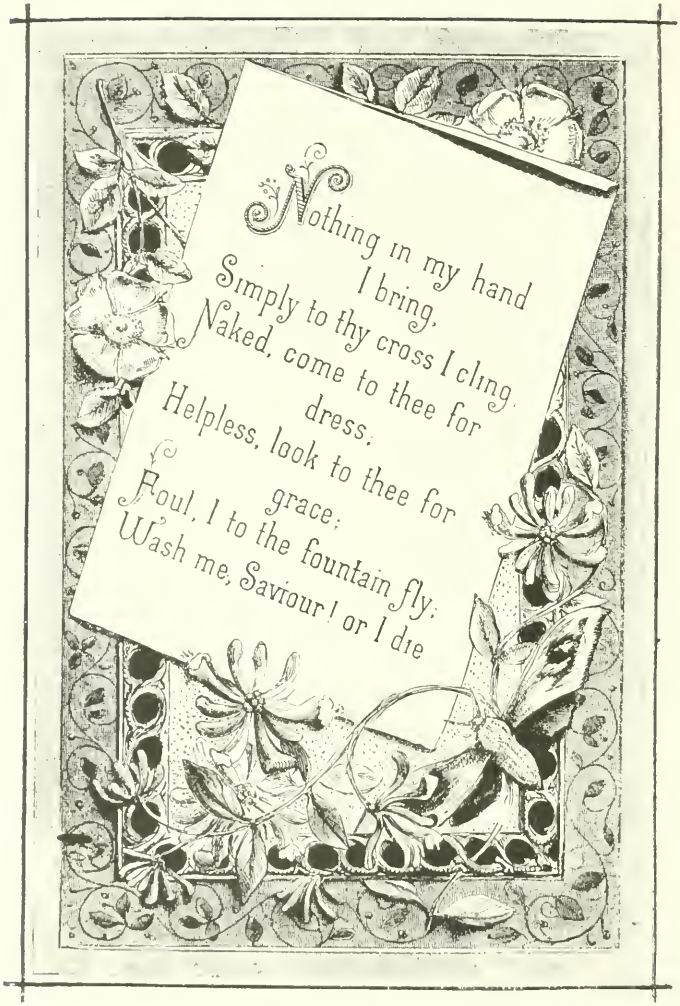
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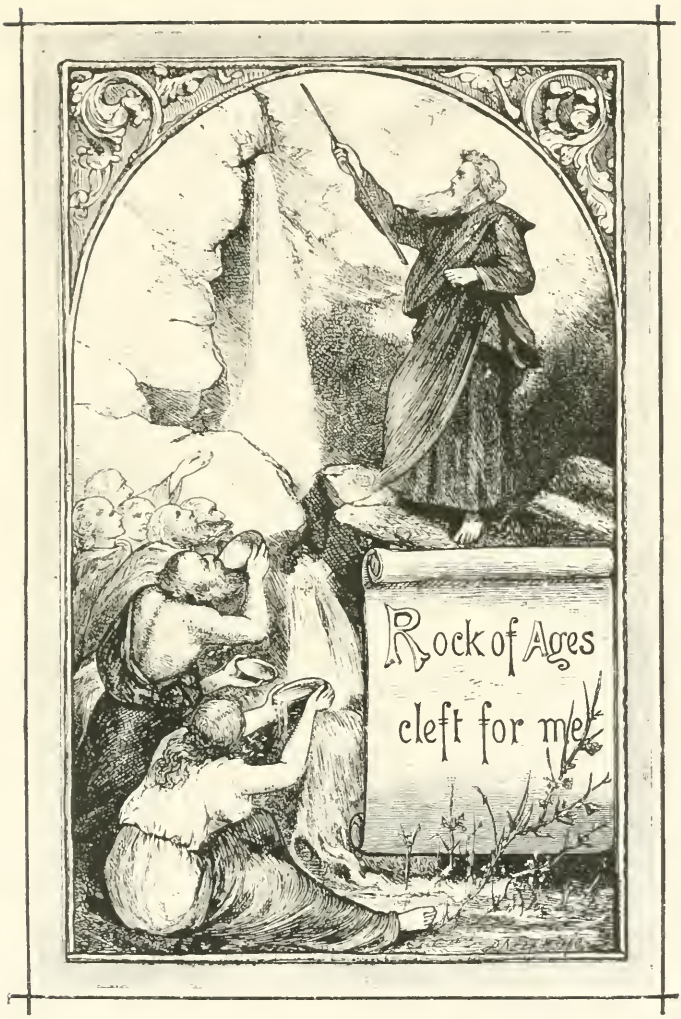
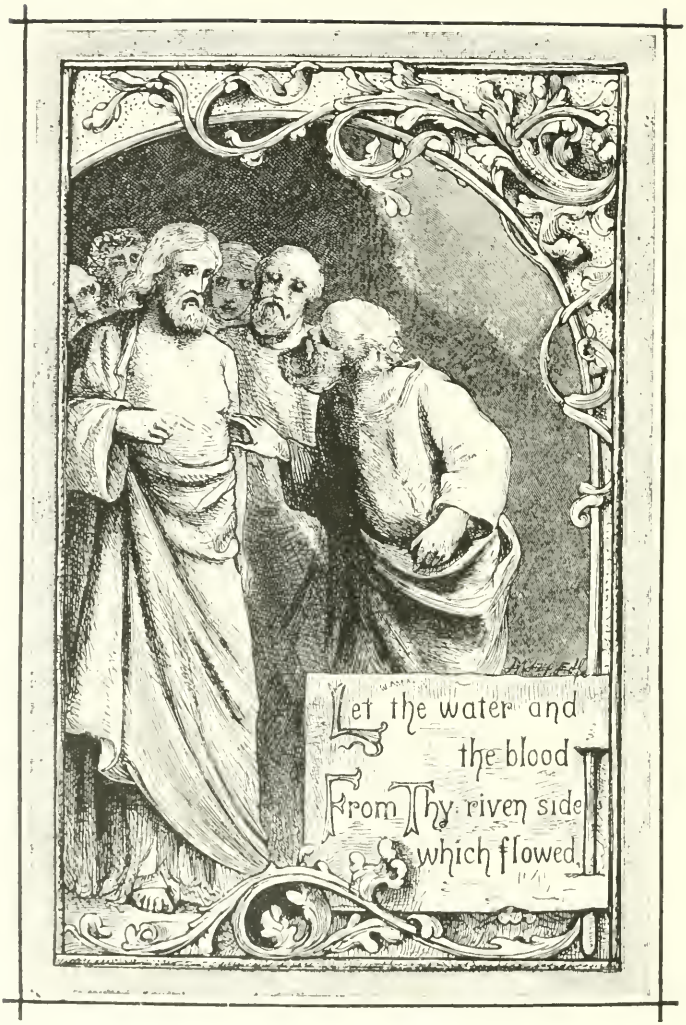
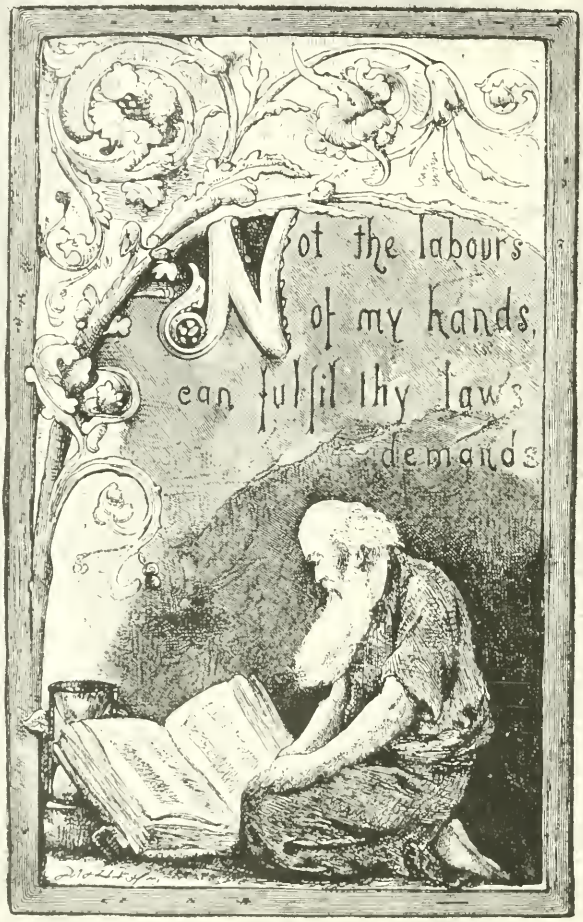

Rock of Ages
cleft for me


Let the water and
the blood
From Thy riven side
which flowed

CLEANSE ME FROM ITS GUILT AND POWER


Not the labours
of my hands,
can fulfil thy law's
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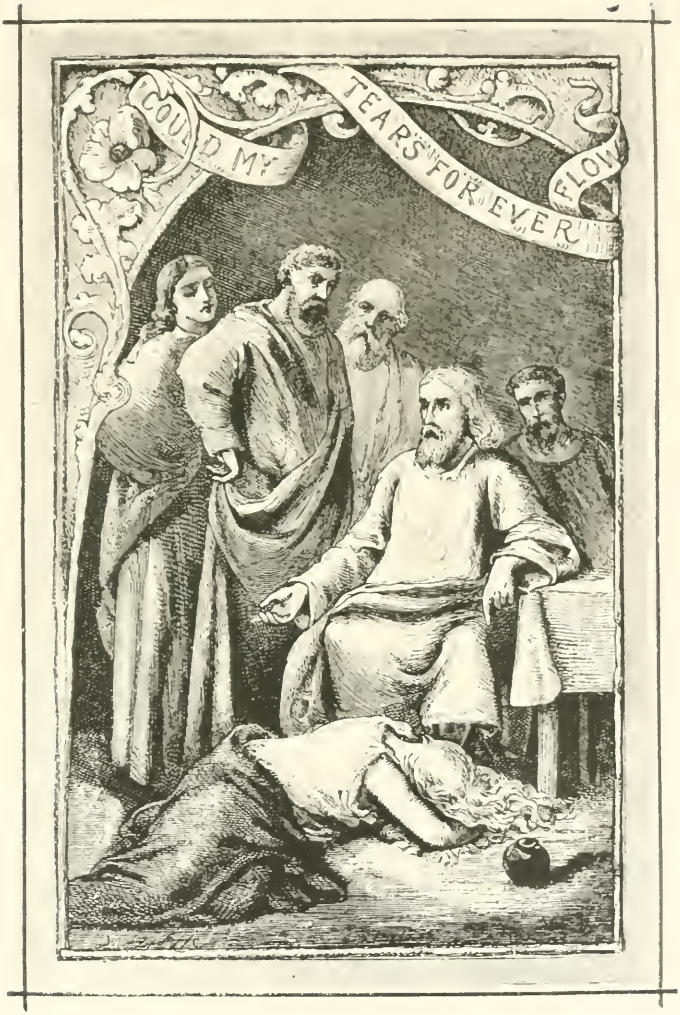
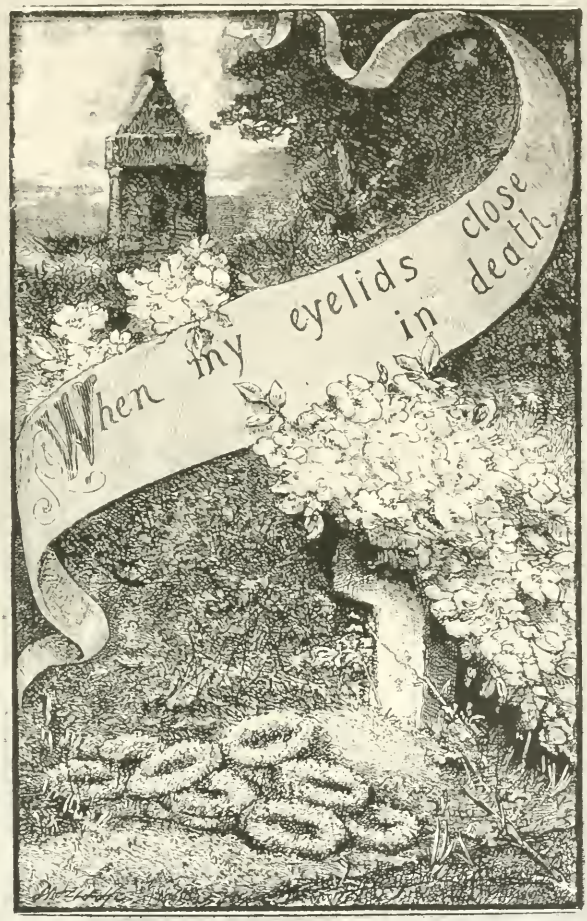

COULD MY TEARS FOR EVER GLOW

NOTHING IN MY
HANDS I BRING

Simply to
Thy Cross
I cling,

FOUL I TO THE FOUNTAIN FLY


When thy eyelids close in death,

When I SOAR
THROUGH TRACTS
UNKNOWN

I went by the field of the slothful, . . . and lo it was all grown over with thorns. . . and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that traveleth; and thy want as an armed man.—Prov. xxiv. 30–34.

October 30.

Birthday.

A YOUNG man came to a man ninety years of age and said to him: "How have you made out to live so long and be so well?" The old man took the youngster to an orchard, and, pointing to some large trees full of apples, said: "I planted those trees when I was a boy, and do you wonder that I am now permitted to gather the fruit of them?" We gather in old age what we plant in our youth. Sow to the wind and we reap the whirlwind. Plant in early life the right kind of Christian character, and you will eat luscious fruit in old age and gather a rich harvest in eternity.

TALMAGE.

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in meekness, or sown in wrath,
In the broad world-field, or shadowy path,
Sure will the harvest be.

Whatsoever a man soweth, that shall he also reap.—Gal. vi. 7.

Let them that love him be as the sun when he goeth forth in his might.—Judges v. 31.

October 31.

Birthday.

LET us serve God in the sunshine, while He makes the sunshine. We shall then serve Him all the better in the dark, when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes. F. W. FABER.

O Friend of souls, 'tis well with me
  Whene'er Thy love my spirit calms!
From sorrow's dungeon forth I flee,
  And hide me in Thy sheltering arms.
The night of weeping flies away
Before the heart reviving ray
  Of love, that beams from out Thy breast;
Here is my heaven on earth begun;
Who were not joyful had he won
  In Thee, O God, his joy and rest!

For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Ps. lxxxiv. 11.

Rejoice evermore; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you. —1 Thess. v. 16, 17, 18.

November 1.

Birthday.

"MARY, can you pray all the time?"—"Oh, yes, sir."—"What! when you have so many things to do?"—"Well, sir, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I pray for a washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive my soul; and all day, everything I do furnishes me with a thought of prayer."

Thy home is with the humble, Lord!
The simple are Thy rest;
Thy lodging is in childlike hearts;
Thou makest here Thy nest.

FREDERIC WILLIAM FABER.

The joy of the Lord is your strength.—Neh. viii. 10.

But now, O Lord, thou art our Father; we are the clay, and thou our potter; we are all the work of thy hand.—Isa. lxiv. 8.

November 2.

Birthday.

WHAT can be said about man's part in this great work of salvation, but that he must continually surrender himself and continually trust? The lump of clay could never grow into a beautiful vessel if it stayed in the clay-pit; but when it is put into the hands of a skillful potter it grows rapidly, under his fashioning, into the vessel he intends it to be. And in the same way the soul, abandoned to the working of the Heavenly Potter, is made into a vessel unto honor, sanctified, and meet for the Master's use.

HANNAH WHITALL SMITH.

For Thou art making me, I thank Thee, Sire.
What Thou hast done and doest, Thou knowest well;
And I will help thee: gently in Thy fire
I will lie burning; on Thy potter's wheel
I will whirl patient, though my brain should reel;
Thy grace shall be enough my grief to quell,
And growing strength perfect through weakness dire.

GEORGE MACDONALD.

Hath not the potter power over the clay, . . . that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called?—Rom. ix. 21-24.

He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.—Dan. xi. 43.

November 3.

Birthday.

"GOD lets men have their playthings like the children they are, that they may learn to distinguish them from true possessions. If they are not learning that, He takes them from them, and tries the other way: for lack of them and its misery they will perhaps seek the true."

What I possess, or what I crave,
  Brings no content, great God, to me,
If what I would, or what I have,
  Be not possessed, or blest in Thee;
What I enjoy, O make it mine,
In making me that have it, Thine. J. QUARLES.

He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase.—Eccl. v. 10.

To him that overcometh will I give a white stone; and in the stone a new name written, which no man knoweth saving he that receiveth it.—Rev. ii. 17.

November 4.

Birthday.

"IF you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have not only had the courage of their convictions, but have had the power of the indwelling God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because 'the Lord stood with me and strengthened me'—these are the models for your imitation."

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks the earth, The Wonderful,
And all good deeds are done to Him. WHITTIER.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.—Eph. ii. 19.

This is the day which the Lord hath made; we will rejoice and be glad in it.—Ps. cxviii. 24.

November 5.

Birthday.

THE light of the sun is very old; but the morning, every morning is very new. PULITZER.

Every day is a fresh beginning;
Every morn is the world made new.

. . . . . .

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

SUSAN COOLIDGE.

So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. xc. 12.

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For your Heavenly Father knoweth that ye have need of all these things.— Matt. vi. 25, 32.

November 6.

Birthday.

WE treat God with irreverence by banishing Him from our thoughts, but not by referring to His will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His Revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it.

The Lord knoweth where each flower groweth
  That bloometh for Him 'midst these earthly fields.
Though men despise it, He will fondly prize it,
  Welcome the offering that its fragrance yields.

The Lord knoweth! If your faint heart troweth
  It is uncared for by its God above,
Oh! doubt no longer, but in this be stronger:
  He knoweth all things, and His name is Love.

He knoweth the way that I take: when He hath tried me, I shall come forth as gold.—Job xxiii. 10.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love.—John xv. 10.

November 7.

Birthday.

"IF Jesus actually lives with you, other people will be sure to discover the fact. When He went into the border of Tyre and Sidon, 'He could not be hid.' If you travel through a certain district in Southern France in lavender time, you are sure to know it is a lavender country by the sweet fragrance of the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal Him; he could not, even if he would." THEO. L. CUYLER.

When filled and quickened by Thy breath,
Our souls are strong and free
To rise o'er sin and fear and death,
O Love of God to Thee! E. SCUDDER.

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.—Rom. xiv. 8.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Ps. xxvii. 1.

November 8.

Birthday.

IT is a proverbial saying that every one makes his own destiny; and this is usually interpreted that every one, by his wise or unwise conduct, prepares good or evil for himself; but we may also understand it, that whatever it be that he receives from Providence, he may so accommodate himself to it that he will find his lot good for him, however much may seem to others to be wanting.

WM. VON HUMBOLDT.

Nay but thou knewest us, Lord Christ, thou knowest,
Well thou rememberest our feeble frame,
Thou canst conceive our highest and our lowest,
Pulses of nobleness and aches of shame.

Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?—Eccles. vi. 12.

How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.—Luke xvi. 2.

November 9.

Birthday.

OH! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice.

So bound in selfishness am I, so chained,
I know it must be glorious to be free,
But know not what, full fraught, the word doth mean,
By loss on loss I have severely gained
Wisdom enough my slavery to see;
But liberty, pure, absolute, serene,
No freest-visioned slave has ever seen.

As every man hath received the gift, even so minister the same one to another, as good stewards.—1 Peter iv. 10.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. vii. 21.

November 10.

Birthday.

A WEEK filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now, God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest. HENRY WARD BEECHER.

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word,
But simply following Thee.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good. J. G. WHITTIER.

Be ye doers of the word, and not hearers only, deceiving your own selves.—James i. 22.

Then I said, I have laboured in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God.—Isaiah xlix. 4.

November 11.

Birthday.

MANY Christians have a strange idea of accounting for sickness and sorrow. They say, "Ah! yes. We think the Lord cannot do His work without us, but He lays us down to show us that He can." It seems to me the greatest wonder is that He can do *with* us, and can use such miserable, bad pens to write His sweet messages, and such stammering tongues to carry His words, and such faithless hearts on which to write His name and His tender love tokens.

ANNA SHIPTON.

"Called aside;
Oh, knowledge deeper grows with Him alone,
In secret oft His deeper love is shown,
And learnt in many an hour of dark distress
Some rare, sweet lesson of His tenderness."

He knoweth our frame and remembereth that we are dust.—Ps. ciii. 14.

The secret of the Lord is with them that fear him.—Ps. xxv. 14.

November 12.

Birthday.

THERE are many locks in my house, and all with different keys; but I have one master-key which opens all. So the Lord has many treasuries and secrets, all shut up from carnal minds with locks which they cannot open; but he who walks in fellowship with Jesus possesses the master-key which will admit him to all the blessings of the covenant; yea, to the very heart of God. Through the Well-beloved we have access to God, to heaven, to every secret of the Lord. SPURGEON.

As the key is to the lock, when it enters quick and true,
Fitting all the complex wards close hidden from the view,
Moving all the secret springs that no other finds or moves,
So is Jesus to the soul, when His saving power He proves.

FRANCES R. HAVERGAL.

But now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. For through him we both have access by one Spirit unto the Father.—Eph. ii. 13, 18.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure.—Job xxxvi. 11.

November 13.

Birthday.

"OVER the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, 'All that which pleases is but for a moment.' Over the other is sculptured a cross, and there are the words, 'All that which troubles us is but for a moment.' But underneath the great central entrance to the main aisle is the inscription, '*That only is important which is eternal.*' If we live for the latter we will not live for the passing pageants of the hour."

Death finds us midst our playthings, snatches us,
As a cross nurse might do a wayward child,
From all our toys and baubles; the rough call
Unlooses all our favorite toys on earth,
And well if they are such as may be garnered
In yonder world, where all is judged of truly.

SIR WALTER SCOTT.

Watch therefore; for ye know not what hour your Lord doth come.—Matt. xxiv. 42.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. xviii. 4.

November 14.

Birthday.

IN a sense all Christians are young. The new immortal life in them is ever young, never ages. The growing old of their bodies is only temporary—like the fading of the tree's foliage in the autumn to be renewed again in the early spring. There is no old age in heaven. The longer one stays there the younger one will be. The Psalm paints Christ's Church as a great company, numberless as the drops of dew which gleam and sparkle on millions of leaves and grass blades on a summer's morning.

"Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His name,
And parents hold Him dear."

And a little child shall lead them.—Isaiah xi. 6.

I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.—1 Tim. ii. 8.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. iv. 16.

November 15.

Birthday.

"WHAT can a man do but pray? He is here—helpless, and his origin—the breath of his soul, his God must be somewhere. And what else should he pray about but the thing that troubles him? What is the trouble there for, but to make him cry? It is the pull of God at his being. Let a man only pray. Prayer is the sound to which not merely is the ear of the Father open, but for which that ear is listening."

Thou bidd'st us call, and giv'st us many a name,
That Thou mayst hear and answer every cry,
But—for the wants of all are not the same—
Another name Thy wondrous love did try;
Jehovah shows Himself, and gives to me
All my desire. Look, trembling soul! and see
On what a treasury thy wants may call—
"I AM thine all in all."

The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. iv. 5, 6.

Master, carest thou not that we perish? He arose and rebuked the wind, and said unto the sea, Peace, be still. And he said unto them, Why are ye so fearful? How is it that ye have no faith?—Mark iv. 38, 39, 40.

November 16.

Birthday.

"DIVINE Providence is a special arrangement of earthly affairs, by which we are perpetually reminded of our dependence upon God, our insufficiency and weakness without Him, and our need of His help; and especially does it work to bring us under obligations of gratitude, to stand us face to face with danger and death, and to present calls and opportunities to do good."

He who hath led will lead
  All through the wilderness;
He who hath fed will feed;
  He who hath blessed will bless.
He who hath heard thy cry
  Will never close His ear;
He who hath marked thy faintest sigh
  Will not forget thy tear.

I know thou canst do everything, and that no thought can be withholden from thee.—Job xlii. 2.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence.—Isa. lxii. 6.

November 17.

Birthday.

NO young people's society can fight against the liquor curse with too much earnestness. That foe is aggressive and terrible. He refuses utterly to be driven out. He struggles for life. Let the world call us fanatics if they prefer. Sturdy blows must be struck. Burning words must be spoken. JOSEPH F. BERRY.

Earnest words must needs be spoken,
When the strong heart bleeds and burns,
With a scorn of wrong, and pity
For the wrong, by turns.

Preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.—2 Tim. iv. 2.

Then opened he their understanding, that they might understand the Scriptures.—Luke xxiv. 45.

November 18.

Birthday.

THE Bible was not made to sell; it was not presented merely for a trifling and temporary effect. It is a great arch; pull out one stone and it all comes down. John Halsebach, of Vienna, for twenty-one years every Sabbath expounded to his congregation the first chapter of the book of Isaiah, and yet did not get through it. There has never been a pearl-diver who could gather up one-half of the treasures in any verse. TALMAGE.

For Thy Word, as if in heaven,
I will rest me;
And Thy promise, till made even,
There shall feast me. HENRY VAUGHAN.

These were more noble, in that they received the word with all readiness of mind, and searched the Scriptures daily.—Acts xvii. 11.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.—1 Cor. xiii. 12.

November 19.

Birthday.

DO not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day, will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations. ST. FRANCIS DE SALES.

So I go on, not knowing. I would not if I might;
I would rather walk in the dark with God, than go alone in the light,
I would rather walk with Him by faith, than walk alone by sight.

What I do thou knowest not now; but thou shalt know hereafter.—John xiii. 7.

My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve him and that you should minister unto him.—2 Chron xxix. 11.

November 20.

Birthday.

"THE happiest homes are those in which the members are accustomed to render personal service to each other. Paul endeared himself to the Ephesians because with his 'own hands' he had ministered unto their necessities; and the tenderest scenes of our Lord's life are associated as much with His helpful deeds as with His wonderful teachings. When death invades the home, it is the one who has been most thoughtful in little offices for comfort that is missed the most."

Yes, God is faithful—and my lot is cast;
Oh, not myself to serve, my own to be!
Light of my life, the darkness now is past,
And I beneath the cross can work for Thee.

ANNA L. WARING.

They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Mal. iii. 17.

I behaved myself as though he had been my brother.—Ps. xxxv. 14.

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.—Deut. xv. 11.

November 21.

Birthday.

"SHOULD my brother stand lower in the social scale than I? Shall I not be the more tender and respectful and self-refusing toward him, that God has placed him there who may all the time be greater than I? Love is divine, and then most divine when it loves according to needs, and not according to merits."

"Why dost thou talk of heaven, laddie?
What wouldst thou say in heaven
When the Master asks, 'What hast thou done
With the talents I have given?
I gave thee wealth and influence
And the poor around thee spread:
Where are the sheep and lambs of mine
That thou hast reared and fed?'"

He that doeth good is of God: but he that doeth evil hath not seen God.—3 John i. 11.

Only the word that I shall speak unto thee, that thou shalt speak. —Num. xxii. 35.

November 22.

Birthday.

"YOU have a disagreeable duty to do at twelve o'clock. Do not blacken nine, and ten, and eleven, and all between, with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light will overcome its darkness. The best preparation is the present well seen to, the last duty done. For this will keep the eye so clear and the body so full of light, that the right action will be perceived at once, the right words will rush from the heart to the lips."

Be still, my soul! Thy God doth undertake
To guide the future, as He has the past:
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last.

J. Borthwick.

My lips shall not speak wickedness, nor my tongue utter deceit. —Job xxvii. 4.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—Prov. xvi. 32.

November 23.

Birthday.

REMEMBER God's loving eyes are upon you, amid all little worries and vexations, watching whether you take them as He would desire. Offer up all such occasions to Him; and if sometimes you are put out, and give way to impatience, do not be discouraged, but make haste to regain your lost composure.

FRANCIS DE SALES.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please
O let the ungentle spirit learn from hence,
A small unkindness is a great offence.

HANNAH MORE.

Take not thy Holy Spirit from me.—Ps. li. 11.

Bear ye one another's burdens, and so fulfill the law of Christ. —Gal. vi. 2.

November 24.

Birthday.

THE truest and best help any one can give to others is not in material things, but in ways that make them stronger and better. Money is good alms, when money is really needed; but in comparison with the divine gifts of hope, friendship, courage, sympathy, and love it is paltry and poor. Usually the help people need is not so much the lightening of their burden as fresh strength to enable them to bear their burden and stand up under it. The best thing we can do for another, some one has said, is not to make some things easy for him, but to make something of him. J. R. MILLER, D.D.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
These are not lost.

The kindly plans devised for other's good,
So seldom guessed so little understood;
These are not lost.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. vi. 10.

Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings.—Isaiah iii. 10.

November 25.

Birthday.

WHATEVER is right, whatever is wrong, in this perplexing world, we must be right in doing justly, in loving mercy, in walking humbly with our God; in denying our wills, in ruling our tongues, in softening and sweetening our tempers, mortifying our lusts; in learning patience, meekness, purity, forgiveness of injuries, and continuance in well-doing.

CARDINAL NEWMAN.

What asks our Father of His children save
  Justice and Mercy and humility,
  A reasonable service of good deeds,
  Pure living, tenderness to human needs,
Reverence, and trust and prayer for light to see
  The Master's footprints in our daily ways?
  No knotted scourge, nor sacrificial knife,
  But the calm beauty of an ordered life
Whose every breathing is unworded praise.

J. G. WHITTIER.

Great peace have they which love thy law; and nothing shall offend them.—Ps. cxix. 165.

There is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all.—1 Tim. ii. 5.

November 26.

Birthday.

"AFTER Da Vinci had completed his painting of the 'Last Supper,' a friend came in to inspect it. 'That goblet is wonderful,' said the friend; 'it stands out like solid silver.' The devout artist dashed his brush over the goblet and exclaimed, 'Nothing shall draw the eye of the beholder from my Lord!' O Christian worker, keep Christ in the foreground! Let nothing hide thy Saviour from the sight of men. Your mission is to point out 'the Lamb of God who taketh away the sins of the world.'"

For God has other words for other worlds,
But for this world the word of God is Christ,
And when we come to die we shall not find
The day has been too long for any of us
To have fulfilled the perfect law of Christ.

THE DISCIPLES.

Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men.—1 Tim. iv. 10.

My presence shall go with thee and I will give thee rest.—Exodus xxxiii. 14.

This is the rest wherewith ye may cause the weary to rest; and this is the refreshing.—Isaiah xxviii. 12.

November 27.

Birthday.

YOU obtained a rest of soul only when you ceased from working to save your soul. And when you got that rest from struggling to do what Jesus alone can do He was then willing to help you, because you were willing to let Him, and you were also willing to help Him, because He was willing to let you, and wanted you to help Him. Let the believer get all orders from God, with an ambitious desire to carry them out, and then she will have a larger rest and make swifter progress in the holiness of God. A. MURRAY.

Now then, my God, Thou hast my soul;
No longer mine, but Thine I am:
Guard Thou Thine own, possess it whole!
Cheer it with hope, with love inflame!

The Spirit of the Lord caused him to rest.—Isaiah lxiii. 14.

I thank Christ Jesus our Lord . . . for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious.—1 Tim. i. 12, 13.

November 28.

Birthday.

IT would not be difficult to trace the refining influence which intercourse with Christ had on His disciples—how they learned to feel about things as He did. There is no other influence so refining as genuine religion. Where the Gospel is faithfully preached and affectionately believed, there is gradually wrought into the very features of people the stamp of the Son of man. The friendship of Jesus breeds the gentle heart.

The lives which seem so poor, so low,
  The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
  They blossom to the beautiful. SUSAN COOLIDGE.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. —Acts iv. 13.

Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Peter ii. 21.

Have ye suffered so many things in vain?—Gal. iii. 4.

November 29.

Birthday.

IF you would be a consoler, would know the priestly gift of sympathy; if you would pass along your daily road with the delicate tact that never inflicts pain, you must pay the price of the costly education—you must suffer.

F. W. ROBERTSON.

Learn to be as the angel who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. J. H. NEWMAN.

I rest beneath the Almighty's shade,
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace. C. WESLEY.

He doth not afflict willingly; nor grieve the children of men.—Lam. iii. 33.

Thou lookest narrowly unto all my paths.—Job xiii. 27.

Hold up my goings in thy paths, that my footsteps slip not.—Ps. xvii. 5.

November 30.

Birthday.

"THE tourist took only a guide-book and went through the tower by himself. But in every needed place there was some mute direction where to go next. Perhaps you started to go down a staircase, suddenly a chain stretched across and barred the way; but you turned and saw a side stairway which was open. In one room every door was locked but one—you must go out at that. In another a moulded hand with outstretched finger pointed the way. It was so like life; ways hedged up, purposes thwarted, but always the pointing finger if we look for it, always God's way out of a difficulty."

Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law, unseen and still,
Unfathomed purpose to fulfill,
Not as I will. H. H.

He brought me forth also into a large place; he delivered me.—Ps. xviii. 19.

And the Lord said, My Spirit shall not always strive with man. —Gen. vi. 3.

Quench not the Spirit.—1 Thess. v. 19.

December 1.

Birthday.

"GOD Himself works in His people by constraining love, by spiritual impressions and impulses, by graciously moving influences. He stands at the door and knocks. All day long He stretches out His hands. His Spirit strives and calls, and helps our infirmity, and comforteth us, and giveth light; so that true religion is an inner life from God with tendencies and energies and movements toward holiness.

Thy sinless mind in us reveal;
Thy Spirit's plenitude impart;
Till all my spotless life shall tell
The abundance of a loving heart.

CHARLES WESLEY.

Remember and do all my commandments, and be holy unto your God.—Num. xv. 40.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt xxiv. 44.

December 2.

Birthday.

LET this and every dawn of morning be to you as the beginning of life, and let every setting sun be its close; let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day and strength to strength, you shall build up, by art, by thought and by just will, an Ecclesia of which it shall not be said: "See what manner of stones are here!" but,—"See what manner of men!"

JOHN RUSKIN.

Were this the last of earth, this very day,
How should I think and act? What should I say
Would not I guard my heart with earnest prayer?
Would not I serve my friends with loving care?

'Tis true this fleeting life is one last day;
How long soe'er its hours, they will not stay.
O heart, be soft and true whilst thou dost beat!
O hands, be swift to do! O lips be sweet!

Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers.—3 John i. 5.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John xv. 8.

December 3.

Birthday.

A CHRISTIAN, for the sweet fruit he bears to God and men, is compared to the vine. Now as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.

JOSEPH HALL.

Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How should I tell or how can he receive it,
How, tell He bringeth you where I have been?

F. W. H. MYERS.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection.—Luke viii. 14.

They did not destroy the nations, concerning whom the Lord commanded them, but were mingled among the heathen and learned their works. And they served their idols, which were a snare unto them.—Ps. cvi. 34, 35, 36.

December 4.

Birthday.

"IF God's people do not so live as to overcome the contaminating influences of their evil neighbors, they themselves will be overcome by such influences. If you don't put the fire out, when your house gets aflame, it will put you out. You can't handle pitch, without getting your hands glued by it. If you mingle with the ungodly to the extent of making them your enjoyable and constant companions, you will 'learn their works,' and be very apt to serve their idols."

"He did too many grandnesses to note
Much in the meaner things about his path;
And stepping there, with face toward the sun,
Stopped seldom to pluck weeds or ask their names."

Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.—Isaiah i. 17.

Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness.—Ps. xxx. 4.

December 5.

Birthday.

IF we would be among the birds whose songs would reach the ear of those who are weary, or suffering, or sad,—and help to keep the harmonies of life going on about us, we should be careful not to build our nests too high. In other words, not to let our desires to be great or useful, or to have a career of our own, prevent our keeping that love for all the lowly home-life and the simple every day things and people which makes us glad to fold our wings and get back into the shelter of the nest. M. L. DICKINSON.

Silent came the gathering darkness
Bringing with it sleep and rest;
Save a little bird was singing
Near her leafy nest.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?—Ps. xi. 1.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Rom. xii. 10.

December 6.

Birthday.

IF you wish to be miserable, you must think about yourself, about what you want, what people think of you and what respect people ought to pay you, and then you will spoil everything you touch, and be as wretched as you choose.

CHAS. KINGSLEY.

O blessed life! heart, mind, and soul,
From self born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.
O life! how blessed! how divine!
High life, the earnest of a higher!
Father! fulfil my deep desire,
And let this blessed life be mine!

WM. TIDD MATSON.

Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. xv. 2, 3.

If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matt. vii. 11.

December 7.

Birthday.

"MANY a heart learns with growing gratitude and trust, that God may be more loving when He withholds than when He bestows. Delayed blessings are profitable alike to those who receive and those who are denied—for really there is no denial. In place of the mistaken good always comes a greater, truer blessing, if the soul is ready to receive it. God never yet took the stone of mistaken desire away from one of His hungering children, without giving in its place the bread of a higher hope."

What Thou wilt, O Father, give!
All is gain that I receive.
If I may not, sin-defiled,
Claim my birthright as a child,
Suffer it that I to Thee
As an hired servant be. WHITTIER.

For ye are all the children of God, by faith in Christ Jesus.—Gal. iii. 26.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight.—I will not forsake them.—Isaiah xlii. 16.

December 8.

Birthday.

IN old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now; but yet men are led away from threatening destruction,—a hand is put in theirs which leads them forth gently toward a calm and bright land, so that they look no more backward. GEORGE ELIOT.

Green pastures are before me,
  Which yet I have not seen;
Bright skies will soon be o'er me,
  Where the dark clouds have been.
My hope I cannot measure,
  My path to life is free,
My Father has my treasure,
  And He will walk with me. ANNA L. WARING.

He faileth not.—Zeph. iii. 5.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.—Dan. ix. 19.

December 9.

Birthday.

YOU kneel down at night to pray, and drowsiness weighs down your eye-lids. A hard day's work is a kind of excuse, and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or done with irregular haste. No watching unto prayer; wakefulness once more omitted. And now we ask, Is that reparable? Brethren, we solemnly believe not. You have given up your prayer, and you will suffer for it. F. W. ROBERTSON.

"I am lowest of those who love Him,
I am weakest of those who pray;
But I come as He has bidden,
And He will not say me nay."

Cornelius, thy prayer is heard; and thine alms are had in remembrance in the sight of God.—Acts x. 31.

Work out your own salvation with fear and trembling; . . . That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. ii. 12, 15.

December 10.

Birthday.

"BECAUSE human souls are liable to forget God and to neglect seeking help from Him, to meet their daily trials, we are exhorted to watch and to pray. Too many among us have made shipwreck of faith and a good conscience; but while we are told to work out our own salvation, we are also assured that it is God who worketh within us to will and to do of His good pleasure."

Though oft, like letters traced in sand,
My weak resolves have passed away,
In mercy lend Thy helping hand
Unto my prayer to-day.

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.—Phil iii. 8.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.—Prov. xv. 15.

December 11.

Birthday.

THE human heart, and a rare musical instrument are both so frail and complicated in their construction, that when a heavy blow falls upon either, it must return to its maker, ere its impaired harmonies can be restored.

LADY BULWER.

Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. By the blessing of God this will prepare you for it; it will make you thoughtful and resigned without interfering with your cheerfulness. J. H. NEWMAN.

Now our wants and sorrows leaving
To His care who cares for all,
Cease we fearing, cease we grieving,
At His touch our burdens fall. LONGFELLOW.

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.—Prov. xvii. 3.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.—1 Sam. xvii. 50.

December 12.

Birthday.

MARK you, the line you succeed in will be of your own finding. The Davids in life do not slay the Goliaths of difficulty and temptation in another's armor, even though it be the king's; but with their own self-made weapons, though they be nothing more formidable than a sling and pebble. C. E. BISHOP.

To fight the battle of the Cross, Christ's chosen ones are sent—
Good soldiers and great victors—a noble armament.
They use no earthly weapon, they know not spear or sword,
Yet right and true and valiant is the army of the Lord.

Moreover the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.—1 Sam. xvii 37.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. xx. 1.

Woe unto him that giveth his neighbor drink.—Hab. ii. 15.

December 13.

Birthday.

THE Church of God is the grandest and most glorious institution on earth. What has it in solid phalanx accomplished for the overthrow of Drunkenness? Have its forces ever been marshalled? No, not in this direction. The Church holds the balance of power in America; and if Christian people—the men and the women who profess to love the Lord Jesus Christ, and to love purity, and to be the sworn enemies of all uncleanness and debauchery and sin—if all such would march side by side and shoulder to shoulder, this evil would soon be overthrown.

"Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Of your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears."

The Church of the living God, the pillar and ground of the truth.—1 Tim. iii. 15.

Be strong and quit yourselves like men: quit yourselve like men and fight.—1 Sam. iv. 9.

Neither count I my life dear unto myself.—Acts xx. 24.
He that loseth his life for my sake, shall find it.—Matt. x. 39.

December 14.

Birthday.

EARNEST men are men of might. They win when others fail. They are practically resistless. Failure is a word they do not know. No sacrifice is too great for them to make. No burden too heavy to carry. No duty too taxing. In politics, in commercial life, and in social concerns the men at the front are not your drones. It is so in religion. Half-hearted disciples are about useless. God has no place for laggards. Stirring times are these. The battle is on. The devil is fighting for life. We must strain every nerve if we would drive him back. JOSEPH F. BERRY.

Work away!
For the Master's eye is on us,
Never off us, still upon us, night and day!
Work away!
Work and pray!
Work, and prayer will be the sweeter
Pray, and work will be completer!
Love! and prayer and work the fleeter,
Will ascend upon their way.

Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. vi. 9.

O taste and see that the Lord is good.—Ps. xxxiv. 8.

December 15.

Birthday.

COLERIDGE said, "If you wish to be assured of the truth of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief." To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process."

J. C. SHAIRP.

Do ye doubt our feeble witness? Though ye scorn us, come and see!
Come and hear Him for yourselves, ye shall know that it is He!
We cannot doubt, when once the listening ear of faith has heard
With all-responsive thrill of love, the music of His word!
He gives the witness that excels all argument or sign,—
When we have heard it for ourselves, we know it is Divine

F. R. HAVERGAL.

If any man willeth to do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.—Jno. vii. 17.

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—1 John v. 5.

December 16.

Birthday.

SOME say that the age of chivalry is past. The age of chivalry is never past, so long as there is a wrong left unredressed on earth, or a man or woman left to say "I will redress that wrong, or spend my life in the attempt." The age of chivalry is never past, so long as we have faith enough to say, "God will help me to redress that wrong; or if not me, He will help those that come after me, for His eternal will is to overcome evil with good." CHARLES KINGSLEY.

Thrice blest is he to whom is given
  The instinct that can tell
That God is on the field when He
  Is most invisible.

For right is right, since God is God:
  And right the day must win;
To doubt would be disloyalty,—
  To falter would be sin. F. W. FABER.

Greater is He that is in you, than He that is in the world.—1 Jno. iv. 5.

He that giveth, let him do it with simplicity; he that showeth mercy, with cheerfulness.—Rom. xii. 8.

December 17.

Birthday.

GOD loves a whole-souled, "hilarious" giver,—this is the true signification of the Greek,—one who, with a strong, buoyant, joyous confidence in the cause, in those who are working with Him for it, and, above all, in the God who directs the work, gives freely, heartily and with a swing! To the sense of duty from the law of Christian service, shall we not, by God's help, add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of our Master? PRES. E. M. GATES.

We stand or fall together; whoso shuns
  A suffering soul must from God's ways depart;
No stumbling-block before His little ones
  Can hurt them like a cold, hard, human heart.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. xiii. 12.

Be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God, that thou mayest prosper in all that thou doest.—1 Kings ii. 3.

December 18.

Birthday.

"NO one is justified in encouraging a fussy, tormenting anxiety about trifles. Egotism and selfishness are at the bottom of it. There is no cause why any one should be exempt from the little vexations common to humanity, which are a part of the universal scheme of things relating to the great circumstance,—life. The presence of a great sorrow hushes all fretful complaining. Little things 'don't signify' when the home is breaking up or the grave is open."

I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward. MILTON.

I will be with thee; I will not fail thee nor forsake thee; be strong and of good courage.—Joshua i. 5, 6.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James v. 11.

December 19.

Birthday.

IF you only have patience, you will outlive temptation; though I do not suppose we will ever be beyond the need of this admonition, "Let him that thinketh he standeth take heed lest he fall."

Our leisure time is the opportunity for strong temptation. While we are at *work*, there is not so much fear of us; but in the hours between work and sleep, temptation finds men and they are lost. Use your leisure moments to rescue others from trial—put your strong arm around the weak ones who know not Christ the Deliverer.

God's strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending. SAMPURTUS, 1735.

The Lord knoweth how to deliver the godly out of temptation. —2 Pet. ii. 9.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James i. 17.

December 20.

Birthday.

"IF as is the case with most of us, we think we have no special gift to cultivate, then do day by day something which makes the soul just a little larger, just a little higher and by-and-by we discover there is a point to cultivate. Perhaps 'tis a very nice cheery smile, perhaps 'tis a fresh way of telling a story, or a quickness at seeing the funny side—all little things, but little things make all the difference between happiness and misery in this grand old world."

All may of Thee partake;
  Nothing can be so mean
Which with this tincture "for Thy sake,"
  Will not grow bright and clean. GEO. HERBERT.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.—Nahum i. 7.

December 21.

Birthday.

SOMETIMES we are alone with God, we trust in Him, we are His and He is ours. The feeling that He is our Father, and that we are His children, is all sufficing. We need not be afraid so to think of Him. Whatever other disclosures He has made of Himself are but the filling up of this vast outline. Whatever other belief we have or have not, cling to this. He has Himself told us that in His true followers He is with mankind to the end of the world.

Strive not, nor struggle; thy poor might
  Can never wrest
The meanest thing to serve thy will;
All power is His alone: be still
  And Trust and Rest. ADELAIDE A. PROCTOR.

The Lord knoweth how to deliver the righteous out of temptation.—2 Peter ii. 9.

If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.—1 John ii. 29.

December 22.

Birthday.

THEN men face a duty, not merely will that duty become at once less unpleasant to them, but life itself will immediately begin to gather interest: for in duty, and in duty only, does the individual begin to come into real contact with life; therein only can he see what life is, and grow fit for it. WEIGHED AND WANTING.

Thrice happy he whose name is writ above,
  And doeth good though gaining infamy;
Requiteth evil turns with hearty love,
  And recks not what befalls him outwardly;
Whose worth is in himself, and only bliss
In his pure conscience that doth naught amiss. HENRY MORE.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccle. xii. 14.

Sing praises to the Lord which dwelleth in Zion: declare among the people his doings.—Ps. ix. 10.

December 23.

Birthday.

"NEVER let an opportunity go by, be it ever so small in our eyes; God is able to bring from it the greatest results. Do we not too often remain silent because we think that some one else can put thoughts into words better than we can? when perhaps the very words that the Lord would help us to speak would reveal to our friend the glorious simplicity of the love of Christ. It was the simple words at the right moment that brought me out from a downward course which had almost ruined me."

So, fellow-Christian, do not think one soul
Too mean a thing on which to pour the whole
  Of thy solicitude.
God reckons not by numbers; faithfulness
Is in His eye more precious than success
  In human aspect viewed.

The fruit of the righteous is a tree of life: and he that winneth souls is wise.—Prov. xi. 30.

If we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—1 John v. 14, 15.

December 24.

Birthday.

I KNOW some one will say: "Ah, yes; but if He would only speak to me, and say that He took me, when I gave myself to Him, I would have no trouble then in believing it." No, of course you would not; but then where would be the room for faith? Sight is not faith, and hearing is not faith, neither is feeling faith; but believing when we can neither see, hear nor feel, is faith; and everywhere the Bible tells us that our salvation is to be by faith. Therefore we must believe before we feel, and often against our feelings, if we would honor God by our faith. H. W. S.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever!
So I can trust.

Thou hast avouched the Lord this day to be thy God, and to walk in his ways . . . and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee.—Deut. xxvi. 17, 18.

When they saw the star, they rejoiced with exceeding great joy. —Matt. ii. 10.

I will greatly rejoice in the Lord; my soul shall be joyful in my God.—Isa. lxi. 10.

December 25.

Birthday.

"GOD delights in joy; and His desire for His people is that they should be trustful and joyful, and this both for their own sakes and His glory. God needs vigorous workers, and He can only have those by bestowing on them a joy adequate to the greatness of the work. In joy the apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy, then, and not sorrow, that is our strength; and they that have done most for God have been those who have had most of joy in God." BONAR.

God, to each waiting soul,
  Speak in Thy still small voice,
Till broken love's made whole,
  And saddened hearts rejoice.

Thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts.—Jer. xv. 16.

Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—Heb. iii. 13.

December 26.

Birthday.

IF sin were not so deceitful, it would not be so delightful. Like an angler, it shows the bait, but conceals the hook. Now it represents its painted beauty, but casts a covering over its future obliquity. Wickedness is certainly like a river, which begins in a quiet spring, but ends in a tumultuous sea. Every being produces its own likeness. Do men gather grapes of thorns, or figs of thistles? The grapes of tranquillity cannot grow upon the thorns of impiety.

REV. WM. SECKER.

Every day is a fresh beginning,
  Every morn is the world made new.
You who are weary of sorrow and sinning,
  Here is a beautiful hope for you;
  A hope for me and a hope for you. SUSAN COOLIDGE.

Fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. xii. 11, 12.

Give attendance to reading.—1 Tim. iv. 13.

December 27.

Birthday.

BOOKS are our most steadfast friends; they are our resource in loneliness; they go with us on our journeys; they await our return; they are our best company; they bring the whole world of men and things to our feet; they put us in the centre of the world; they summon us away from our narrow life to their greatness, from our ignorance to their wisdom, from our partial or distempered vision to their calm and universal verdicts. T. T. MUNGER.

There is no Past, so long as Books shall live;
  A disinterred Pompeii wakes again
For him who seeks it well; lost cities give
  Up their tarnished wonders, and the reign
Of Jove revives and Saturn: at our will
Rise dome and tower on Delphi's sacred hill.

SIR EDWARD BULWER LYTTON.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—1 Tim. iv. 15.

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Rev. iii. 20.

December 28.

Birthday.

IF Jesus presided at the dining-table, there would be no bottles uncorked, and no glasses would click at the risk of somebody's manhood. If Jesus directed the amusements in the parlor, card-tables would not expose their vulgarity, and fashionable parties would not send young men and young women home unfitted for the duties of the morrow. If Jesus dignified the hearth-stone with His presence, the family would not neglect to open the Book of Books daily, and bend their knees in prayer for guidance and support.

W. H. G. Temple.

Come in, thou Heavenly Guest, come in, come in,
Thrice welcome to our home's unstinted store;
Abide with us and leave us nevermore.

They constrained him, saying Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.—Luke xxiv. 29.

He, willing to justify himself, said unto Jesus, And who is my neighbor?—Luke x. 29.

December 29.

Birthday.

HOW many are the sufferers who have fallen amongst misfortunes along the wayside of life! Chance, accident, Providence, has thrown them in our way. Who is thy neighbor? "It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest any one brought across my path by the chances and changes of life (that is, by the providence of God) whom it is in thy power to help—he, stranger or enemy though he be—*he* is thy neighbor." A. P. STANLEY.

He with good gifts that most is blest,
Or stands for God above the rest,
Let him so think—"To serve the dear,
The lowlier children I am here;
It is the children's bread I break;
He trusts me with it for their sake." JEAN INGELOW.

For none of us liveth to himself, and no man dieth to himself.—Rom. xiv. 7.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever.—Ps. cxxv. 1, 2.

December 30.

Birthday.

"LIFE *should be* a joy, not a burden, and to be lived just in its own circumstances. No restless discontent can change our lot, and remember that the place we find ourselves in, is the place the Master desires us to live our life. There is always adaptation in Nature. Does God give more thought to trees and plants than to His children? He adapts His grace to the peculiarities of our necessities. To escape our worries is nothing noble."

How on a rock they stand,
Who watch His eye, and hold His guiding hand!
Not half so fixed amid her vassal hills,
Rises the holy pile that Kedron's valley fills. KEBLE.

Walk worthy of God, who hath called you unto His kingdom and glory.—1 Thess. ii. 12.

And from Jesus Christ, who is the faithful Witness, and the first Begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father to Him be glory forever and ever.—Rev. i.

December 31.

Birthday.

FOLLOW gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things; moulding thee and fashioning thee as thou art able to bear it, into a vessel unto His honor, sanctified and meet for His use, and fitted to every good work. So shall He give to thee the sweet joy of being an epistle of Christ known and read of all men.

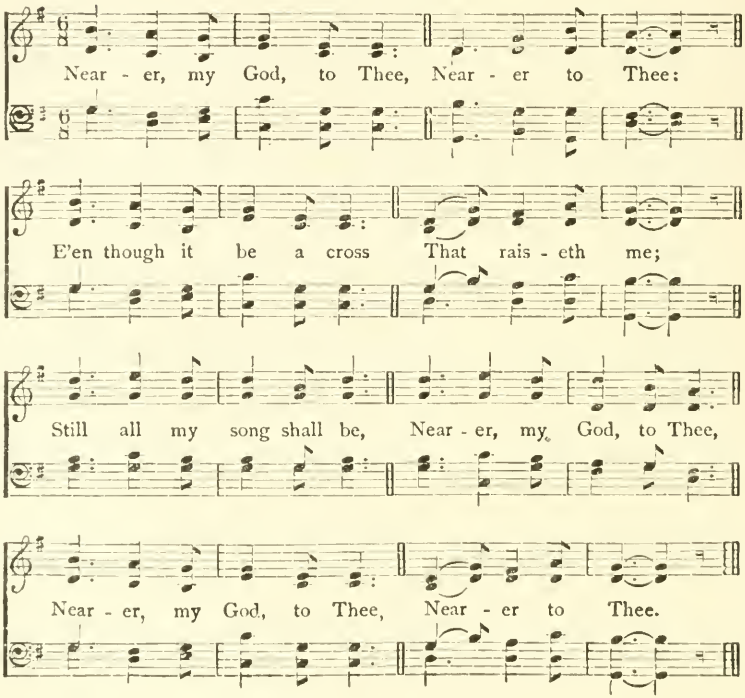
O Hand, that never breaks the bruised reed!
  O Voice, that held the waves in its control!
Speak peace, and let the fettered life be freed;
  Pass grandly o'er the tossings of my soul;
  Bind up my fragments to a perfect whole.

M. L. DICKINSON.

I am Alpha and Omega, the beginning and the ending saith the Lord, which is, and which was, and which is to come, the Almighty. —Rev. i. 8.

NEARER, MY GOD TO THEE.

Tune.—BETHANY.



NEARER, MY GOD, TO THEE.

NEARER, my God, to Thee,
  Nearer to Thee!
E'en though it be a cross
  That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
  Nearer to Thee!

Though like a wanderer,
  The sun gone down,
Darkness be over me,
  My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
  Nearer to Thee!

There let the world appear
  Steps unto heaven;
All that Thou sendest me
  In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
  Nearer to Thee!

Then with my waking thoughts
  Bright with Thy praise,
Out of my stony griefs
  Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
  Nearer to Thee!

Or if on joyful wing
  Cleaving the sky,
Sun, moon, and stars forgot,
  Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
  Nearer to Thee.

Doxology

Praise God from whom all blessings
flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Christian Soldiers' Series.

THE International ORDER OF King's Daughters AND Sons.

"NOT TO BE MINISTERED UNTO, BUT TO MINISTER."

The King's Daughters and Sons.

Washington, D. C.

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"ONWARD, CHRISTIAN SOLDIERS" SERIES.

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OF

The King's Daughters and Sons.

By MARY LOWE DICKINSON,
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THE INTERNATIONAL ORDER

OF

THE KING'S DAUGHTERS AND SONS.

BY MARY LOWE DICKINSON.

To make even a fair outline of the life and work of this Order would require a space far beyond the limitations of this sketch. It is one of the youngest societies in the circle of organizations that have drawn both brothers and sisters closer together in the last quarter of a century.

It is, at the date of this article, only six years old,—a child in years, and in comparison with what it may be, a child in its achievements, but full of promise of the day when its members shall put away childish things, and move rapidly forward to the full stature of manhood and womanhood in Christ Jesus.

One might very readily occupy these entire pages with statistics and statements of facts, concerning the origin and growth of the Order, or with tender and touching incidents concerning its influence over individual souls, or with records of the actual good deeds it has wrought in almost every department of human life. Many pages could be written of its work among children, in tenements, in hospitals and prisons, by sick beds, in regions where fire and flood have added their suffering to the commoner pangs of poverty, sickness or death,—for, over all these ways of sorrow, the little silver cross has shone. And not in lines of alleviation only has it found its field of labor; with equal ease could one fill the pages with accounts of

effectual aid to countless established enterprises, and to new work well begun.

But lack of space, as well as lack of inclination, prevents such cataloguing of good deeds. Furthermore, these are the phases of the work that have had most frequent and most prominent presentation. They were tangible, visible, and hence have been easily seized upon by the chronicler, and made familiar to our readers. We shall be pardoned, then, if we leave them till nearer the end of the paper, in order to say a word as to the principles, purposes, possibilities, power and preciousness of the work.

The first and foundation principle of the Order is the same that underlies every other Christian organization established in the last decade. Its leaders shared the slow-growing conviction that the religion of Christ, even in the churches, was holding human souls with too light a hand. Not that the religion was inadequate where it possessed a soul completely, but that the complete surrender, and complete possession and control of every fibre and faculty of the being were so rare as to be considered exceptional. Multitudes of Christian lives seemed ineffective. If the light was in them they had not learned how to "let it" shine, and the darkness of the world's sin and misery was almost as dense as if no divine spark of love and joy had ever been kindled in human souls.

Naturally the longing for reality in religion and the questions as to how the faith that was in us could be made a more practical and vital thing, of how our convictions, aspirations, emotions could be made to permeate every-day action, and Sabbath grace reach on throughout the week, were not questions that occupied the mind and heart of any *one* man or woman alone. The same desire was at the head of the grand Christian Endeavor movement; the same underlying idea permeates the Lend a Hand effort, to whose founder all honest souls, in all recent organizations, ought gladly and gratefully to own their debt. It is the underlying thought in the Epworth League, whose distinctive feature is, that it limits its channel to one church, which offers, happily, a field broad enough for grand development reaching through years to come. It is, we repeat, the foundation desire also, of the Order of The King's Daughters, taking in this, as in the other organizations, a form of embodiment peculiarly its own.

The Order placed first among its objects—as stated in its constitution—"the development of spiritual life." It recognized that every soul into which had come enough of the love of Christ to create a desire to serve Him, needed to have that love developed, that desire intensified, until a life of service should be the natural outgrowth of the deepened love, and through that service there should come not only the stimulation of all Christian activity, but of Christian activities in all the breadth of their significance. Hence it extended, in its first official utterances, an invitation to those "in accord with its objects," namely, "the development of spiritual life and the stimulation of Christian activities." It offered the comfort of co-operation to those who had struggled on alone, the possibility of substituting for spasmodic and ineffective efforts a steady, practical, every-day share in the unfinished work of Christ, that work of healing, comforting and strengthening, that must be done if He is ever to "see of the travail of His soul and be satisfied;" the work that can *only* be done through His Spirit operating in the lives of His followers and friends.

The founders of the Order recognized that *love enough to create the desire to serve* was much more universal than is supposed; that young Christians needed less to be exhorted to give themselves to good works and ways than to be told how and when and where; that the impulse and aspiration needed not so much to be aroused as to be guided; in short, that the girlhood and womanhood of the Church, the world, society, the schools and the homes, were full of dormant or wasted forces on the one hand, while on the other, humanity was groaning and travailing in pain, for lack of what those forces might accomplish, if only rightly directed and judiciously applied.

But, while the leaders of the Order recognized the universality of the desire on the part of women to redeem the time, to use their faculties, to make each her own life of value to herself and others, it did not count upon so spontaneous and almost universal a response as that which met its call to a higher type of Christian living. Its desire was for slow and solid development. Some of its most earnest leaders have so deprecated the possible results of a mushroom growth that they have never yet asked a single person to join the Order, never even sent a circular unasked.

Notwithstanding every effort to keep out of the public press, to avoid public meetings,—to form a Sisterhood of Service,—which some members at least would have been glad to maintain as a Sisterhood of Silent Service,—the Order in numbers rapidly outgrew their hopes. The hearts of women sprang toward it. Its members flocked like children of all ages to a new school; eager to learn, ready to show their love, but many of them not knowing even the alphabet of service, having little knowledge of the world's needs, and less of the insufficiency of their own supply; eager to do something, not knowing what or how. The work of classification, and of finding the best use to which these mighty, unused forces could be applied, has been the great problem of the Order.

Never losing sight of its first principle, it began to strive to kindle anew the spark of spiritual life hidden in each eager soul. It demanded no uniformity in choice of labors. It declined to make of its Central Council a board of examiners into the theological views of its members. It had asked those who loved Christ, and desired to love Him more and to serve Him better, to join hands and help each other; but it left the question of the honesty and sincerity of their love and purpose to be decided between each soul and God. It had no right to question the love of those who accepted a call to commit themselves to labor for His sake and in His Name. It did not found a church. It only summoned women to greater and sweeter service, in and out of their own churches. It asked women who belonged to the family of God to act as if they knew their relations, especially their Great Loving Father and their Elder Brother, and to recognize their responsibility to do their portion of Christ's unfinished work for the weak and suffering members of the whole human family, which He is constantly striving to uplift and save.

In all its teaching the Order made two strong points, first, that of recognition that its members were not their own, but belonged to God and to humanity; second, it called for entire outward acknowledgment and committal, shown by *wearing* the little cross, a symbol that could not be mistaken, that said to every eye, "I acknowledge my allegiance, I am bound to the service of my King."

And after recognition of one's true place, and acknowledgment of

one's Master, and outward daily committal to service, came the question of how best to develop "the spiritual life." And here the Order made unvarying answer, "Your first work is within. You say you 'have heretofore made a failure of living,' or you 'have not begun to live.' Think, pray, find your real self, as you will if you seek earnestly, hidden somewhere under the rubbish that you called yourself. Take account of stock. How much *real* Love and Truth and Zeal and Unselfishness have you, and how much imitation, and how much of a damaged and deteriorated quality of these things? The causes the failure you are making of your life and the dissatisfaction you feel, are in the very grain and fibre of your inmost soul. Search prayerfully and by the aid of the Holy Spirit for these causes. Learn to be at home in your closet. Get acquainted with your Bible. Trust your Master. Go to church to get what word God has for you, not to dream or to find fault with the messenger that brings His word; in short, learn righteousness, which is *rightness* in thought, will and act, in things both great and small.

"This done you are ready for the beginnings of service, and service,—which is only another expression of charity, and charity, which is only another name for Love,—begins at home."

And here the classification as to inward preparation—including recognition of one's true relation as a child of God, love to Christ and desire to serve Him, committal to service to humanity for His sake and In His Name—ends, and classification as to outward work begins. Here all members, old and young, start with the infant class, and the chosen work must begin *at home.* We need not elaborate. So long as there is anything great or small by which we can make the life of any member of our own household better or happier, the child of the King need not look beyond the home for work. When the Spirit of Christ permeates every act and word in the home-life, when there are no more burdens to be borne for the weary ones in the household, the next and natural outlet for Christian activity is the Church.

It has never been the purpose of the Order to found institutions, to open new fields of work, but to turn new workers into the worthy work already in progress and always in need of help. Hence one's own church, so long as it needs the aid, support and co-operation of

its members, has, after the home, the foremost and strongest claim. Our members are urged to study its work,—find out what the pastor desires to compass in and through church work, ascertain where it needs them most, and at that point to give themselves gladly In His Name. It is strongly recommended always that the "Circles" in the church be, if possible, under the pastor's counsel. In many churches he is made an honorary member, for, since his desire is to build up the Kingdom of God, and the desire of the Order is to help him, there should be, and usually is, a strong bond of sympathy between our members and their pastor. In many churches he receives new members, presenting the badge, with some simple word of counsel or a prayer. From no one department of our work have we more abundant testimony as to the genuine helpfulness of the Order than that which comes constantly from the churches. At many points church debts have been diminished to the extent of thousands of dollars, chapels and parsonages repaired, carpeted, cushioned, and even swept and dusted, when no sexton could be afforded, by the willing hands of the daughters of The King.

In one case of which we know, young girls raised, by cooking and selling food, enough money to buy a furnace, and to dig a cellar to put it in. Indeed, from bells on the steeples to stores of fuel in the basement, from clearing sticks and stones from the church-yard and providing graves for strangers, and hearses to carry them to their rest; from flowers for the altar and book-marks for the Bible, and whole libraries for the Sunday-school, there is hardly any outward thing, pleasant or difficult or menial that our members have not done for the churches that are the homes of their souls. And if much of such could be classed as secular work, dealing as it does with the externals of Church life, yet it has its source in an inward spirit of love that, in these days of lukewarmness, is not to be despised.

Another and quite as frequent expression of the same spirit is found in the readiness to take part in the prayer-meeting, to teach in the Sunday-school, to visit, comfort and even to nurse the sick and the dying, to seek out and welcome strangers, and most marked and may be most blessed of all, to be willing to *give* in order to support the ordinances and enterprises of the church, and even to make

sacrifices and to toil that there may be no lack. All this and more should the true child of the King be to the church of his or her heart; all this multitudes of them have been and are, as the testimony of scores of clergymen has proved. One says, "What the Order has been to my parish words could not tell;" another, "I never knew in all my ministry what it meant to have one's 'hands held up' till now;" another, "I had tried years in this parish to get the women to work. Now I have to try harder to find work for the willing hearts and hands of the women."

But neither with the work in their own souls, in their homes, or in their churches, should the work of the daughter of The King make pause, though if it stopped just there, the Order would have justified its right to be; for the deepest need of the world is goodness in the soul, love in the home, zeal in the churches. If these were universal there would soon graduate from such training schools as home and church, an army of experienced and consecrated workers, ready for the battle with the world, the flesh and the devil which lies outside both church and home. Keeping the desire and purpose to serve, remembering their obligation, with eyes open to see how and where best to apply the forces already exercised and trained, what a power we have here to battle with every phase of evil, with every form of misery and every type of sin!

Just here comes the removal to what might be termed the fourth grade of service. Children must wait to grow to it. They have enough to do in their own place. Many young people will not enter it for years, until their degree of development and attainment leads them to larger work for the general good. Many will find all the time they can give well employed in home and church. And it is at just this point that the freedom as to choice of labor, insisted upon from the first as a radical principle of the Order, shows its beneficial results. The spirit of willingness to serve humanity may be in active exercise in all the above-named forms of service, but there comes a time when home work and church work do *not* take *all* there is in every woman or every man, and multitudes of our members have grown to grasp the thought of having enlisted for life, and they never expect to lay their weapons down till the evils great and small that curse the world are overcome. For many such the habit

has too often been to allow others to plan and to choose, and blindly to follow the leaders of movements, and to supply simply more names, more numbers and more annual dues, but really to be no integral or vital part of the movements in which they are engaged. The wasted forces of people, of women especially, who "belong to things" yet find no use for the powers they possess, would, if properly recognized and applied to real needs, almost renovate the world.

The Order not only says, "Choose now your own field," but the inference is that being where you are, the work God has waiting for you is near at hand. He would not bid you go work *to-day* in His vineyard if the vineyard required half a lifetime to be found. Open eyes will surely find God's way. Use the faculties He has given you. The world's misery is *your* affair. Many things you can do, many you cannot. Choose the thing you can do now, striving always to get ready for the next most needy work.

The Order says: Study the wants, wrongs, evils and the good works about you, not all at once, but one at a time. Find out what agencies or societies seem most needed, most effective, and choose the one in which you feel you could help. If not ready for any united effort, work alone, but work! All this above-named study is the educational side of your life in the Order, and cannot be lost time. If you decide to put your best forces into Foreign Mission work after the real condition of heathen lands and the efforts made in their behalf have awakened you; if you decide on Temperance work after the awful mysteries of the drink habit and the drink traffic have been revealed to you; if you choose under the guidance of conscience and common sense, you bring to your chosen field an intelligent knowledge on which to base a conviction, and the work, when once it gets you will keep you, and make you a genuine and earnest, and so a prosperous and blessed helper in your chosen field.

Thousands of circles are yet in this student stage, thousands just getting their eyes open, thousands feeling the depths of their own barrenness and poverty of resources in the face of the world's heart-breaking need. These can afford to wait for the open vision and the voice of God, for while they wait they do no other organization harm. They can be good and true members of Christian Endeavor, of the Epworth League, of the grand army of the Y's, true Chau-

tauquans, true children of the Church of God, and help all, be a part of all, and yet take up, perhaps, *some* task untouched by any one of these. That the minds and hearts of our members should grow constantly toward some better service, aiming always toward the *best* that, with their natural endowments, training, experience and circumstances, they can be in the world and do for the world, is the ever-advancing ideal that should beckon the child of a King. Many are just getting a glimpse of it; many are already in the upward path of self-denial and prayer that leads to it; many have already gone on and up, until they have the wide horizon and the broad outlook of souls that are at home on the heights; and the true principle and plan of the Order should lead each one who is moving forward in love or service, with eyes fixed on the Leader, to reach back a steadying, uplifting hand to the one who is just a step behind.

As to how beautifully these principles are working there is abundant evidence from all sources. How rapidly the Order is recovering from its too rapid growth, moving on out of all possible sentimental or sensational phases into the quiet, earnest "going about doing good," no one could know who had not watched it from the beginning. Even those who feared that it gave too wide a freedom; that it would be wiser to tell every soul just what work to do, and how to do it, and hold them to stated tasks, are beginning to see that so the most valuable factor in the entire thought and work, would have been utterly ineffective and lost. If the Order is not an educator of women into a knowledge of themselves and of their deficiencies and possibilities, and a stimulant to their development, it is of little value in the world's work for humanity; for only by such self-waking, self-consecration, self-training and self-forgetting shall we substitute real help and real work for much that is not help in the deepest sense, either to the suffering bodies or souls of men.

The *spirit* that should actuate the true Child of the King is in the lines on the next page. The *facts* concerning its origin, growth, methods, etc., are in the succeeding paragraphs. The true work is neither in poems nor in facts, but in human souls, and lives as they are moved upon by the Spirit of the Infinite God. That He may guide and control, making the Order one of His instruments for relieving suffering, and winning back to the heart of Love the sinful

world, is the prayer and hope of those who see its possibilities and recognize its power.

THE DAUGHTERS OF THE KING.

Princesses are they of a royal line
  Soft-clad in purple? Nay; not so, not so:
Joint heirs with One whose Kingdom is divine,
  They walk in white, and meekly, as they go,
  Whose robes of scarlet have been made like snow.

Princesses still, in ermine, white, like wool,
  Cleansed by the King's own touch from spot or stain;
Emptied of self; of His own life so full,
  That, overflowing on a world in pain,
  They bless and serve, and by their service reign.

For them the place of honor at the feast?
  And close at His right hand the highest seat?
Nay; 'mong His little ones to be the least;
  To feed His hungry souls—their bread and meat;
  And theirs the lowliest place at His dear feet.

Swift from their clasp should drop all sceptres down,
  To free their hands God's healing cups to bear;
Swift from their brows lift e'en a royal crown,
  Lest His Name on their foreheads written fair
  Be hidden, and some sad soul miss it there.

Their joy should be to bear His cross and shame;
  Their cure, to pour for other's wounds a balm;
Their rest, to labor grandly "in His Name";
  To bring to troubled souls His blessed calm;
  To change earth's cry of anguish to a psalm.

How shall we know them if their lips are dumb?
  If lives are eloquent with deeds that sing,
Along their track His Kingdom swift shall come;—
  Where'er they pass new hopes be blossoming,
  And new souls find the Father in the King.

Draw close the bond of kinship, Christ Divine!
  Make them joint heirs with Thee of truth and grace;
Let their hearts be Thy home,—Thy heart their shrine;
  Make through their little lives Thy Great Life shine,
  And show through them the glory of Thy face.

Mary Lowe Dickinson

ORIGIN.

The origin of this work is too well known to require great repetition, and its machinery too simple to make much elaboration on paper a necessity. It began by the union of ten women, each and all desirous of testing the question as to whether union and co-operation for their own greater advancement in true Christian living, and their usefulness in practical good works could be extended. They had no thought of a world-wide organization. They hoped each to become the centre of a better influence than had heretofore been exercised, and each the nucleus of some little group of friends that she might gather about herself, infuse with her own spirit, each one of whom could in turn become a similar nucleus for ever-widening circles of usefulness.

They borrowed freely the word "Tens" from the "Lend-a-Hand" movement, but were soon obliged to abandon it for the word "Circle," as they discovered that to limit the little bands of women united for a common purpose to ten was both impracticable and undesirable.

Since to look upward is to trust, to look forward is to hope, and to look outward is to feel the woes of others, forgetting our own, and to lend a hand is only Love in action, the members chose for their mottoes,

LOOK UP AND NOT DOWN,
LOOK FORWARD AND NOT BACK,
LOOK OUT AND NOT IN,
LEND A HAND.

And since Christ, the Elder Brother, lived these mottoes for their example, they took for their watchword

"In His Name."

They borrowed these mottoes also from the same source, as that from which in one sense they borrowed the watchword, "In His Name," and their indebtedness for all they are glad here and everywhere to acknowledge.

For their badge they chose a little silver Maltese cross. Realizing the fact that many persons might not be able to procure this cross, a purple ribbon was also to be recognized as indicating membership in the Order: hence the badge came to be spoken of as a silver Maltese cross, to be worn with or without the purple ribbon. Gradually the use of the cross has become almost universal in the Order, and the use of the ribbon has correspondingly diminished.

When the question of a name for the new sisterhood arose there were those in this original circle who felt that it should be called simply a Society of Service. But as one after another mentioned a name, their present one, suggested by Mrs. Theodore Irving, found a majority in its favor. Mrs. Irving, a well-known educator of New York City, had been in the habit of giving this name to young ladies as they went out into the world from her school, and this gave rise to the mistaken impression that the Order originated in these little groups of students, when in fact most of the members of the original Circle had never known of their existence.

The name, the motto, and the watchword chosen, the question of organization and control brought forth the idea that this central or original Circle desired to stand in the relation of a helpful advisory board to other circles that might be formed. They disclaimed at that date, as they continue to do to this, any purpose to control any circle in its choice of a field of labor. They even hesitated and reluctantly considered the question of officers among themselves, some of them thinking it best that each member of this central circle should preside over their meetings in turn. After some discussion, however, it was decided to organize this circle, and a president, secretary and treasurer were elected, and Mrs. Margaret Bottome was chosen as President, Mrs. Mary Lowe Dickinson, Secretary, and Miss Helen Hamersley,—soon succeeded by Miss G. H. Libby,—Treasurer.

The secretary prepared a leaflet or circular, embodying the idea of the new sisterhood; but so unwilling were the members that the work should be any but a silent and unaggressive work, that some members never sent forth a single leaflet, except as requested by those desiring to become members of the Order.

It was hoped and believed that each little group would become a faithful band of workers in some line of beneficent service, and that

all service should be the outgrowth of constantly increasing sincerity and faithfulness of Christian character. Each circle was left quite free to choose its own officers, to conduct its own affairs, provided it kept always in view the objects stated in the Constitution, namely, "the development of spiritual life, and the promotion of Christian activities." Especial freedom was insisted upon, as we have said before, in the choice of the line of work, as one great object was to bring the forces engaged in *no* work or in ineffective efforts at things which they were unfitted to do, into service in some line where their abilities would adequately meet an actual existing need.

GROWTH.

From this beginning, on January 13th, 1886, there has grown an organization consisting, so far as we are able to judge, of over two hundred thousand members, scattered throughout nearly every country an the globe. At the present time it exists in greater or less numbers in North and South America, in Great Britain, Germany, France, Italy, Greece, Switzerland, Denmark and Turkey in Europe; in India, China, Japan and Turkey in Asia; in Australia, New Zealand, the Sandwich and the Hawaian Isles; and the Bermudas and Bahamas. There are individual members and some circles in Palestine, effective bands in Smyrna and several hundred of members in mission fields abroad. Our latest greeting received as we close this volume, is from the Bishop of Gibraltar, reporting successful organization of the "Sons." In many of these places organization is well advanced, and at the present time there is not only a steady increase of membership, but what is far better, there are evidences of consolidation, classification and adaptation to many practical lines of helpful work.

The Order, as we said before, long ago passed on beyond such sentimentalism and sensationalism as was born, not of its principles, or its general management and conduct, but of its excessively rapid growth. This growth proved to the observer two things, first, that its projectors had been quite right in the supposition that there were multitudes of women eager and desirous of making their lives of value to themselves and of use to the world; and second, that what they

needed was not stimulation in order to make them willing to work, but education in the world's needs, and instruction as to the best methods of battling with its misery and sin. But to deal with this great mass of womanhood, bristling as it did with interrogation points as to what to do and how to do it,—to transform this army into little companies of well-trained soldiers, ready for an aggressive and successful movement against any one form of suffering or sin, has been a mighty task. The marvel is not that it should have been so imperfectly accomplished, but that such wonderful progress should already have been made. And how largely the movement was of God and not of man nor of woman is proven by the fact that even under the prolonged period of experiment still the interest and enthusiasm has not died out, and the uplifting purpose is dominant in thousands of women's lives who have not yet found the best way to make the most of themselves, and to do the most for the good of others.

No greater mistake could exist with reference to the work than to measure its value and power by the number of large buildings erected, and new enterprises successfully carried out. Its object never was the creation of new institutions or the establishment of new work, but the training of character until it should be a quiet, helpful force in good work already existing.

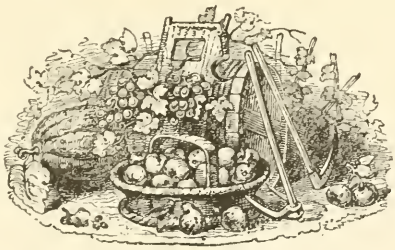
Yet the Society can point to such an amount of new and aggressive work as would be a grand record if there were nothing else to be considered. It did not originate kindergarten work, but in many States of the Union it has greatly increased the number that existed five years ago. At several points it has actually created hospitals, and the six years have marked a new era in hospital visitation, with delicacies, with flowers, with the loving-kindness that is so precious to the sick. These have made the little cross known in almost every hospital in the land; and out of such simple hospital work as this has grown a knowledge of the needs of such institutions, that in many cases has led these women to raise funds to endow beds, to build new wings and chapels, to furnish diet kitchens, and to raise money to train nurses, both for hospitals, and for outside work, and to extend the care given in institutions to multitudes of homes among the sick and suffering poor. An enormous work in the aggregate has been done in this line alone. Out of this service to humanity,

Isabella Charles Davis

as performed especially for the sick, has grown also the sympathy with bodily suffering that has made the little silver cross known among the victims of nearly every flood, and fire and outbreak of epidemic disease of which we have record during the last five years. The Order has also been one of the strongest allies of the Shut-in-Society, and has cheered by its correspondence and gentle ministry the weary lives of multitudes of invalids in their homes.

Hardly any class of people have been forgotten in its ministrations. It helps the missionaries in foreign lands, and the Indians on our own vast plains, striving to reach the latter through the library bureaus and the facilities furnished by the various Indian organizations. It has always shown special interest in the care of the aged and of little children, many of whom it has helped to rescue, through the Fresh-Air Societies and other agencies, from the sweltering heat of our city summer and the misery of pauper life in winter. Indeed, a chapter could be written of its efforts for children alone.

The Order is urged to perform all these small services silently, not to talk about them unless necessary in order to stimulate others to do likewise; to forget the good done as quickly as possible, and move forward to the next opportunity.



THE KING'S SONS.

The work of the Order, as at first contemplated, did not include branches of men and boys, but as it progressed, from so many individuals and groups came requests to be included that in 1887 the Order opened its lists to the Sons as well as the Daughters of The King.

The growth of this portion of the Order has been less rapid than that of the sister association. Still it has done most effective work. There are innumerable Circles of little boys under the charge of older women. There are many Circles of young sons under the charge of those who are trying to emulate the example of the Great Elder Brother. There are Circles of men and boys in churches of which pastors are the leaders. There are strong Circles of men for Rescue Work. One of the most interesting Circles is that of commercial travellers, which co-operates everywhere with the work of the Young Men's Christian Associations. In many places the men and boys have united simply to stand behind and encourage and co-operate with the work of the Order in the places where women were making great efforts in one or another direction, and those Associated Circles have been among the most helpful and efficient workers of the whole body.

The leaders have been particularly glad of the slower growth of this branch of the Order, as by this means Circles did not come into line more rapidly than they could be made strong and effective factors in the best work.

Below are a few extracts from the organization leaflet of The King's Sons:

ORGANIZATION LEAFLET.

ORIGIN.—Up to the present time the Sons of The King have used for organization circulars those issued originally for the use of The King's Daughters. Their badge, like ours, is the Silver Cross. Their watchword is "In His Name." They organize as we do, not always in Tens, but in larger or smaller Circles, as they may choose. There are single members, clergymen and others, who do not unite with any Circle, but who wear the badge and serve the Master by themselves. They recognize the two leading principles on which our

work has thriven, namely, the obligation to serve God and man, and the privilege of choosing their own work.

Their branch began by the formation of bands of boys or young men, who came together influenced by members of the Order of The King's Daughters. A few Circles of women included men also. A few teachers of Sabbath-schools, desiring to interest boys as well as girls, formed their boys also into helpful bands, hoping thereby that they would grow to be better Christians and better men. Little by little, Christian young men, older and wiser, began to come together with a new spirit of sympathy and brotherhood in the service of Christ. Here and there a few clergymen recommended the Order as a helpful influence to the young men of their churches. A few older men, seeing its possibilities for good, were anxious that efforts be made to bring in great numbers. But the policy has been, so far, to welcome all who come, but to take no urgent measures to increase membership, since a few united in the right spirit are stronger than great numbers without it. Still, there has been a steady growth, and in the right direction, until so many are now asking how to organize, that we send forth for their special use the following:

Hints on Organization.—Many ask, "Can the Sons of The King organize by themselves, without reference to The King's Daughters?" saying that many young men and boys have waited for the suggestion or invitation to come from some member of the Order.

In answer to this, we would say that any man may form as many Circles as he pleases, and be a member of one Circle or of as many of the Circles formed under his influence, as he may choose. For example, a pastor may be a member of a Circle of his brother clergymen, a member of a circle of young men formed in his parish, a member of a Circle in his mission school, and a member of a little boys' Circle in the infant class of his Sunday-school. In the same way a member of a Circle in the senior class in a college may be a member of a Circle in every other class, down to the freshman. This is most likely to occur where the man, young or old, is able to be a noble influence in the Circles of those below him in years. Do not be afraid, therefore, to form as many Circles as you can inspire by your manly Christian example. The work opens a wonderful field of personal influence.

The method of organization is the simplest possible. You may have a Leader, Secretary and Treasurer, or you may have only a Leader, who shall combine the duties of all three; or you may each lead in turn. It is suggested that meetings be held at least monthly, and that those meetings will be opened with devotional exercises. Do not always expect the same man or boy to lead in prayer; but, if possible, induce each member to take his own share of this privilege. You can make your meetings most formal and business-like, or you can make them more informal and social; but we recommend that there be enough of business formality to give character and dignity to the gathering. Dispose of the business first, and let the more social element follow. But business or work or entertainment must, all alike, have in them the spirit of loving and Christ-like desire to serve God and to bless your fellow-creatures.

A membership fee of ten cents a person comes to the Treasury of the General Order, and you will also need a little treasury of your own for various needs that will arise. Some Circles secure this by regular fees; some by fines for absence, or by an "honor price," which is paid into the treasury whenever they forget to act in accordance with the principle of good-will to men. Thus harsh judgment, unkind words, selfish acts – all are made to bring money into the honor box. So, if the richness of the treasury is sometimes an indication of how poor the soul is in love and grace, it is also an indication of how hard members are trying to do right.

Once organized, and your little business methods arranged, turn your attention at once to the real purpose for which you are united. If you are truly a child of The King, your delight will be to enter upon some blessed service "In His Name." If you are not as wholly His as you ought to be your first service is that of bringing your whole nature into obedience and harmony with His will. This done, He cannot fail to open your eyes to some noble and beautiful task. It may be a small task; the smallest are sometimes the most beautiful.

There was a lad who wore all winter in college—and not without some sneers and jeers—an old coat thoroughly outgrown, that a wheeled chair might be purchased for the crippled little sister, who, by its use, was enabled to look out upon the bare trees and wintry

landscape around his country home. And best of all, he never told them at home that he had used for the chair the money he had earned to buy the coat. It was not a great thing; but acts like that show the princely nature, though it may be only the soul that is clad in ermine.

Do not be afraid of self-sacrifice. It is a royal road that leads up the mountain of self-denial. Every one of us can find some secret sacrifice and service to do alone. But, as a Circle, you can also find some blessed service to which you can give the united strength of ten. When you have found it, and God has blessed you in it, write a little account of it, without your names, that others may be led to do likewise.

To older Circles I would say make one of your special cares Circles of younger boys. In each band of young men, each member might have a Circle consisting of younger boys, either his own little brother and his friends, or the newsboys or boot-blacks, or the children of a mission school. Next to Christ, the saviour and example of the little boy is the big boy, and the elder Sons of The King have a great responsibility in this direction. Help younger boys to organize; watch over them; supply them with amusements; choose reading for them; show them you dare to be a Christian. Be truly the elder brother to them, and draw them in to be your little brothers in the Lord; and I doubt if all the great, grand future, that lies before most of you, will give you a more blessed service or a nobler reward than this.

Most of the Circles of our younger brothers have also a connection with some woman, who, having brought them together, becomes to them guide, teacher and friend.

Next to the care of younger boys, if the Sons of The King could make it one of their principles to give to the aged, kindness, respect and courtesy, everywhere; in fact, in seeking their work, to find something to do for the old, it would inaugurate almost a new era in Christian gentlemanliness.

Another point: It need hardly be said that the true Son of the King should be the true knight of womanhood. The royal chivalry demands that he throw the whole weight of his influence against vice and intemperance, if for no other reason than to save women

from the suffering these vices create; and that he treat women always and everywhere as, under like condition, he would wish his own mother and sister to be treated by other men.

We are constantly asked, what relation the King's Sons are to hold to the Order in State and county organization? And, in reply, we would say that when the Constitution was formed, it was hardly anticipated that the number of The King's Sons would be so great as to require special provision. But, doubtless, every County Secretary would welcome the co-operation of some man who would be willing to consider the general interests of the Sons within her county; and as fast as names of County Secretaries are printed in THE SILVER CROSS, any volunteer who is willing to serve in that capacity might forward his name and address to the General Secretary. With such co-operation the guidance and influence of both men and women would be given in behalf of the Order. Circles of young boys, organized by women, would not lose the benefit of womanly care; while older Circles would receive the manly direction of Christian men.

There are not two Orders; but two associated bands in one Order. Each Circle in every band does its own work freely; but there should be no separation in purpose and spirit. It is one Christ, one work, one badge, one motto, one fellowship, in service. Both branches of the Order should clasp hands, each ready to minister to the other, as occasion may require. In such a fellowship there cannot fail to be glorious service for both God and man. To the women of broad experience and large-hearted helpfulness, the members of the Brotherhood should freely bring any of the problems on which it is possible for a woman to lay a helpful hand; while the women of the Order should be free to turn to the Sons of The King, who should stand as a truly royal guard, ready to help in every effort to aid the suffering and to save the lost.

HINTS AND HELPS.—For the benefit of those who desire instruction in brief, we condense and repeat a few Hints and helps.

Any person desiring to organize a Circle of the Sons of The King should select his members from among those truly desirous to live the Christian life.

A Circle may consist of any number, great or small; but right

principles and not large numbers should be sought. The leader should explain to each member, before joining, the purpose of the Order. When several are ready to unite, let him invite them to meet together.

They may choose a Leader Secretary and Treasurer, or one person to perform the duties of all.

If they prefer, they may each act as leader in turn. The advantage of the latter method is that each learns to conduct a meeting, and is apt to feel a greater sense of responsibility.

If the Circle is composed of small boys, and the organizer is a woman, she should retain the position of counsellor to the Circle.

The meetings should be opened with devotional exercises. A good plan is to have each member sometimes repeat a verse of Scripture, instead of always reading a portion of the Sacred Word. Let the business be disposed of before other matters come up.

The meetings should be held at least monthly, though many Circles hold them oftener.

Each Circle should keep an accurate list of the names and addresses of members, date of joining the Order, the number of badges purchased, membership fees taken, number of subscriptions to THE SILVER CROSS, and number of lines of work in which the members are engaged.

Every Circle may choose its own line of work. Circles composed of men, young or old, are urged to interest themselves in younger boys. Kindly services to the aged are strongly recommended. Protection and defence of womanhood is expected of this royal Order; and mercy and kindness to dumb animals should characterize every Son of The King. Leaders should assist members to discover the helpful work that lies nearest to them. Emphasize the fact that small service with the right spirit is better than large service without the loving-kindness of the Master. If every Circle will forward to THE SILVER CROSS an account of the work it accomplishes, it will aid us to answer the constant question: "What can men and boys do to make the world happier and better?"

CHAPTERS.

While every Circle is independent in its choice of a line of work, there is a provision in the Constitution for the union in Chapters of all those Circles in any one vicinity which are interested in the same special work. Thus are formed Home and Foreign Mission Chapters, Chapters interested in Indian work, in Tenement house work, in the kindergarten, hospital, and in many other lines of usefulness. A membership of fifty persons, interested in any one line of work, admits of the formation of a Chapter in that line, and in some cases there are double and quadruple Chapters, all keeping their link with the general Order, and yet having a special bond of union and sympathy among themselves.

Among these Chapters may be mentioned the "Win One" Chapter, every member of which pledges himself or herself to the winning of one soul during the current year, making the soul of its choice its object of special endeavor and prayer, and becoming in every particular its earnest and genuine friend.

A "Win-One" Daughter or Son of The King may be any member in good standing of any evangelical Church, Mission or Sabbath-School, who will sign the following pledge or obligation, and send the same to the office of the Chapter in New York, that it may be registered, viz.:

The Pledge.

In the Name of The King, our Lord and Saviour, Jesus Christ, I agree to select one unconverted person, and for one year to do all in my power to win him or her to Christ, and to pray each day for the person so chosen, and for the success of the efforts of all who are engaged in this work.

Name.....

Address.....

Date.....

The following extracts from a Leaflet for this Chapter may be of interest:

By this "Win One" Chapter (which sprang from the "Rescue-One" movement, so successfully carried on by the Rescue Volunteers), The Order has a new opportunity to supplement its charitable work by a spiritual work through which thousands of the unconverted may be brought into Christ's Kingdom, through their efforts and the efforts of other Christians who will adopt this practical plan by which each may seek to win one soul to the love and service of Our King, The Lord and Saviour, Jesus Christ.

WIN-ONE CIRCLES.

A "Win-One Circle" may be formed in connection with any Church, Mission or Sabbath-School that it may be desirable to build up or strengthen; or it may be organized independently of these, provided it does not interfere with any Church, Mission or Sabbath-School work. Those who sign this pledge need not organize as a circle, but may work individually in such manner as they may be directed of God, being responsible alone to the King, our Lord and Saviour, Jesus Christ.

THE WIN-ONE CHAPTER.

All persons who sign the Win-One pledge described herein shall be considered members of the Chapter of the Order of The King's Daughters and Sons to be known as the "Win-One Chapter," under the management of Col. H. H. Hadley, the originator of the Win-One Movement, who shall cause their names and address to be entered under the names of the respective Circles, in a general Pledge book, which book shall always, during business hours, be open to the proper officers of the Order of which this Chapter shall form a part.

Win-Ones should send for their badges direct to the headquarters of the Order, 158 West 23d street, New York.

All letters or inquiries pertaining to the Win-One Movement, or applications for speakers and helpers should be addressed to Miss Belle Hardy, Secretary of the Win-One Chapter, No. 158 East 42d street, New York.

INSTRUCTIONS.

When those who desire—as a result of a public meeting or other cause—to unite as a Win-One Circle, have signed the pledge, they shall meet as soon as convenient and select the name of their Circle, and agree upon the time for holding a meeting each week or month, which time and place should not interfere with the meetings of any Church, Mission or Sunday-School to which any of them belong.

Circles so organized should have no permanent officers, but should, upon meeting, select one of their number to preside. The objects of the meeting, which should be as informal as possible, are to pray for the souls chosen by each, and for success of their efforts in winning them to Christ; to report progress and compare ideas and methods; and some of the meetings should be called for the purpose of bringing together the persons whom they are trying to win, or have won.

Subjects foreign to these objects should not be discussed or mentioned at any of these meetings.

WIN-ONE MOTTO, TEXT AND PROMISE.

The Motto shall be: "In His Name."—John xiv. 13.

The Text: "I have chosen thee."—John xv. 16.

The Proverb: "He that winneth souls is wise."—Prov. xi. 30.

The Promise: "Let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."—James v. 20; also read Daniel xii. 3.

HOW TO WIN ONE.

Select the one that God seems to have given you, adopting that one to your heart for special effort and prayer. When you pray for yourself pray for the one you have chosen. Claim God's promise for that *one*. Believe with all the faith you have, and ask that your faith be increased.

Do not put off choosing one too long then. Write the name down in your Bible under the date, and under the name write John xiv. 13. Read these verses often and pray over them, asking God to use you as the willing, yes, anxious instrument by which this brother or sister may be led to love the Saviour, Jesus.

Now work a year for Christ and this soul.

To *win* is not to argue, scold or reproach. Win the confidence of

the chosen one and learn his special sorrows, hopes and joys. Upon the birthday and each holiday send him some little remembrance, just as to your dearest relative. Whatever your sorrows may be during the year, do not, as a rule, confide them to this one. You are with him to win and help bear *his* sorrows. While doing this, Christ will bear all of yours, if you will let him. Whenever your work requires a self-denial, encourage yourself by repeating Matthew xxv. 40.

Be as earnest and careful in your efforts to bring this soul to Christ as though it were your own soul or the soul of the one dearest to you for which you were striving.

IF YOU WIN ONE.

When you have won your friend to Christ and he begins to rejoice in the "joy of the Lord," your own joy will be so great that you will wish to adopt or choose another, that you may win more than one during the year. This course would not be wise. But that your saved one may realize that "it is more blessed to give than to receive," together try to win a third, and if successful, all try to become well established by the close of the year, so that each may separately choose a new subject at the beginning of the following year.

IF YOU DO NOT WIN ONE.

When the year closes, if the one you have been striving to win has not accepted Christ and entered the New Life, do not choose the same one for a second year. Leave that soul with God, claiming God's promise; and choose another for the succeeding year, resting that one upon Eccl. xi. 6, but claiming John xiv. 13.

DEPARTMENT COMMITTEES.

There are in the Order also Department Committees, of each one of which a member of the Central Council is the Chairman.

The following list gives the present leader of each Committee:

Committee on Foreign Missions.—Chairman, Mrs. Wm. B. Skidmore, 230 W. Fifty-ninth Street, New York City.

Committee on Home Missions.—Chairman, Mrs. David H. Greer, 342 Madison Avenue, New York City.

Committee on Education.—Chairman, Mrs. Mary Lowe Dickinson, 230 West Fifty-ninth Street, New York City.

Committee on Temperance.

Committee on City Evangelization.—Chairman, Mrs. David H. Greer, 342 Madison Avenue, New York City.

Committee on Charity Organization.—Chairman, Miss Kate Bond, 230 West Fifty-ninth Street, New York City.

Committee on Working Women.—Chairman, Mrs. Isabella Charles Davis, 158 West Twenty-third Street, New York City.

Committee on Work among Men and Boys.—Chairman, Mrs. Margaret Bottome, 158 West Twenty-third Street, New York City.

Committee on Work among Indians.—Chairman, Mrs. C. D'W. Bridgman, 18 West One Hundred and Twenty-second Street, New York City.

Committee on Work among Invalids.—Chairman, Miss Margaret P. Barker, 160 West Fifty-ninth Street, New York City.

These Department Committees may have sub-committees in every State, whose special work shall be to look after the Chapters formed in that particular State. In this way a general estimate may be made of the actual amount of work done in any one department by the members of the entire Order.

STATE AND COUNTY ORGANIZATION.

The Constitution of the Order (appended in full) provides for State and County organization, under State and County Secretaries. Through the County Secretary the various Circles in any given County are united, and quarterly County meetings are held at many points. The State Secretary, elected annually, has the charge of affairs in her own State, with the assistance of a Treasurer and an Executive or Advisory Board. In most States an annual meeting is held, and the records of these delightful gatherings, whose influence has been widely felt, would make a volume by themselves.

The following extracts from the State Organization Circular may aid our readers. It opens with the following:

REASONS FOR ORGANIZATION.

(1) It will enable the members in any State to know their numbers, the religious denominations represented, the lines of work

which excite most enthusiasm, and all other facts that will aid them to properly measure their own power and facilities for doing good. Such knowledge, printed—as it will be as fast as furnished—in THE SILVER CROSS, (the authorized organ of the Order) cannot fail to be a great aid in forming Chapters, in cases where many Circles would like to unite to further some one good work. But in cases where Circles adhere to separate lines, great unity of feeling and encouragement in labor must arise from the knowledge of the work carried on by other bands.

(2) Organization will permit persons living at a distance to be supplied with badges, literature, etc., without the delay consequent upon sending to headquarters in New York City.

(3) State organization will also provide that the masses of statistics, now culled from thousands of personal letters, shall reach the Central Council in a condensed and approved form, and, at stated seasons, instead of in the form of scattering reports, and we shall thus be able to mark the growth and progress of our Order from month to month and year to year.

STATE AND COUNTY SECRETARIES.

Every State organization of the Order of The King's Daughters and Sons is auxiliary to the General Order.

The chief officer in any State is the State Secretary.

The existence of one hundred members of the Order in any State entitles the State to a State Secretary.

The State Secretary may appoint as many County Secretaries as there are Counties in her State, irrespective of the number of members in the County.

The first State Secretary of any State, may be chosen at a meeting called by the Central Council at the request of Leaders representing one hundred enrolled members. The choice shall be confirmed by the Central Council through the General Secretary. This first appointment shall extend to the time of the annual meeting of the Central Council, when, unless change is suggested by the members of the State, a re-appointment for one year will be made. As soon as possible it is expected that each State will hold an annual meeting and elect annually its own State Secretary.

Until State Secretaries are appointed, the members of any State shall continue to communicate directly with the General Secretary and Treasurer of the Central Council.

As such appointments are made, lists of the names and addresses of County Secretaries will be forwarded to headquarters by the State Secretary, and will be printed in the next ensuing number of THE SILVER CROSS.

Until the County Secretary in any County is appointed, the members in that County will communicate directly with the State Secretary, whose name and address will always be found on a standing list of State and County Secretaries, printed in THE SILVER CROSS.

All States that have not yet done so, are urged to organize without further delay informing the General Secretary, 158 West Twenty-third Street, New York City of their readiness and desire.

DUTIES AND REPORTS.

When State and County appointments are completed for any State, all requests for information and leaflets, from those interested in the Order in that State, should be sent to the County Secretary.

All those who may hereafter become members, or those already members who have sent no report, are requested to send their names, addresses, membership fee, Circle name, chosen Scripture text, line of work, church connection and date of joining the Order, to the County Secretary. To save labor and time, let the membership fees and price of badges be sent with the report.

Much correspondence could be saved if, at the monthly or semi-monthly meetings held by Circles, five minutes could be taken for those desiring badges, leaflets, etc., to give their names and money to some member of the Circle appointed to take charge of the matter. But one order need then be sent to the County Secretary, which could be filled and the supplies distributed in another five minutes at the next meeting.

At the close of each month a summary of the above items, including an account of number of badges, membership fees, and subscriptions to THE SILVER CROSS, shall, with the receipt for all, be forwarded to the State Secretary.

States ready for an annual meeting should appoint that meeting at

any time most convenient to themselves. But County reports should close with December 31st, and State Secretaries should forward them during the following month of January.

This arrangement would give ample time for such examination and compilation of State reports as would be needed for the general report of the entire work, which should be ready for the Annual Meeting of the Council. This meeting, according to the Constitution, must occur in May.

The following items, furnished by County and State Secretaries, greatly simplify their work:

THE INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND THE KING'S SONS.

State of.....

MONTHLY REPORT.

Date.....*189*...

Number of Circles at last report..... .....
Whole membership at last report..... .....
Number of lines of work at last report..... .....
Number of Chapters at last report..... .....
Number of new Circles..... .....
Number of members..... .....
Number of scattering members..... .....
Number of additions to old Circles..... .....
Name and number of new Chapters..... .....
Number of Circles formed in schools or colleges .....
Amount received for annual dues..... .....
Amount received for badges..... .....
Amount received for literature..... .....

MEMORANDA.

Whole amount supplies..... .....
Whole amount received from all sources..... .....
Balance due the Order..... .....
Total number of Circles..... .....
Total membership..... .....
Total number lines of work..... .....

State Sec..... .....

Address.....

We append, also, a little blank that will be very helpful to Circles who wish to fill out in regular form their report to send to the County Secretary; these little blanks may easily be copied or printed by any Circle at its own expense, and will greatly facilitate the work of the County Secretary.

Sample Report from the Circles to County Secretary.

Town or City..... *Circle Name*..... .....

No. of Members..... *Motto*.....

Lines of work..... *Text*.....

Church connection .....

Leader, M.....

Address.....

NATIONAL ORGANIZATION.

When the applications for foreign organization began to multiply, the name of the incorporated organization was legally changed from The Order of The King's Daughters to The International Order of The King's Daughters and Sons, a basis of co-operation was decided upon, and the following in substance was added to the Constitution of the Order and a copy thereof forwarded to those nations which have expressed a desire to form Branches of the Order:

Article XIII.

Section 1.—To secure unity and co-operation among the members of the Order throughout the world, it is provided, according to Article XIII of the Constitution of the Order, that National Branches of the Order shall act under the Constitution under which the Order was chartered in America, in so far as it relates to the Order at large. There shall be issued throughout the world one badge, one certificate of membership, provision to supply which is to be made by the Central Council.

Note.—All branches are requested, in order to avoid confusion, not to use the words Central Council to describe their governing Board, nor President to indicate their governing officer, as these are the titles used by the Executive Board and the Presiding Officer of the Order at large.

Section 2.—Each country desiring to co-operate shall elect a National Secretary, whose election shall be confirmed by the Central Council, such Secretary to report yearly, or more frequently if necessary, the condition and progress of the work in her own country. The Chairman of Foreign Missions of the Central Council shall be the representative in the Central Council of the interests of the Order in all foreign mission fields. The General Secretary of the Order shall represent in the Central Council the interests of the National Branches.

Section 3.—Articles II and III of this Constitution shall be incorporated in the Constitutions of all branches. The Official Statement of the Order, the first circular and the certificate of membership shall be translated into the language of each country, as required.

ARTICLE II.—OBJECTS.

The objects of this Society shall be to develop spiritual life, and to stimulate Christian activities.

ARTICLE III.—MEMBERSHIP.

Any person may become a member of this Order whose purposes and aims are in accord with its objects, and who holds herself responsible to the King, our Lord and Saviour, Jesus Christ.

LOCAL ORGANIZATION.

The following words have also been added also to the Constitution of the Order:

Whenever the Circles in a city or locality show the need of united organization, such local organizations may be formed by the State Secretary, or by a member of the Central Council, or by some one delegated by these authorities to do this work.

We append hereto a list of the Executive Board of the English Branch of the Order:

ENGLAND.

Executive Committee.

Lady Henry Somerset, *Vice-President*, Eastnor Castle, Ledbury.
Mrs. W. M. Bottome, *Cor. Secretary*, Audley, Priory Road, Bournemouth, Hants, Eng. (Resigned).

Mrs. R. Pearsall Smith, *Treasurer*, 44 Grosvenor Road, London, S. W.
The Duchess of Bedford, Woburn Abbey.
The Countess of Aberdeen, Haddo House, Aberdeen.
The Viscountess Lymington, 2 Abbey Garden, Great College Street, Westminster, London, S. W.
Lady Mount Temple, 9 Cheyne Walk, Chelsea, London, S. W.
Lady Edith Ashley, Audley Mansions, South Audley Street, London.
Lady Arthur Butler, 21 Park Lane, London, W.
Lady Albinia Hobart-Hampden, Cornwall Gardens, London, S. W.
The Hon. Mrs. Stanley, Quantock Lodge, Over Stowey, Bridgewater.
Mrs. Wm. Fowler, 43 Grosvenor Square, London, W.
Mrs. Russell Gurney, 3 Orme Square, London, W.
Mrs. Wroughton, Woolley Park, Wantage, Berks.
Miss Tatham (Hon. Sec. Southport Branch), 19 Portland St., Southport.
Mrs. B. F. C. Costello, 40 Grosvenor Road, Westminster, London, S. W.
Miss Alys W. Pearsall Smith, Grosvenor Road, London, S. W.

The Southport and Kirkdale organization, under the charge of Miss Tatham, 19 Portland Street, Southport, was the first organized in England. Its officers are as follows:

THE SOUTHPORT AND BIRKDALE BRANCH, SOUTHPORT, ENGLAND.

(First English Branch formed.)

President—Mrs. Stephenson, St. James's Vicarage, Birkdale.
Vice-Presidents—Mrs. Bonnell, Miss Barker, Miss Burton, Miss Elias, Mrs. Mellis, Miss Nicholson, Mrs. Perry, Miss S. Ransome, Mrs. Sherbrooke.
Honorable Secretary and Treasurer—Miss Tatham, 19 Portland St., Southport.
Assistant Honorable Secretary.—Miss M. Bonnell.

National organization has made good progress in many of the before mentioned countries, and a good beginning in France, Italy, Greece, Denmark, Australia, New Zealand, India and Japan.

In the Dominion of Canada we have already a striking illustration of the working of this plan for National organization. Entirely independent in the conduct of their own affairs, yet working in co-operative sympathy with the general Order, they have developed an organization that permeates the Churches and communities of numerous towns and cities, and is a recognized force in every good work undertaken by every other organization. Their officers are at present as follows:

CANADA.

Dominion Secretary—Mrs. Elizabeth Tilley.
Provincial Secretary for Ontario and President of Toronto City Union—Mrs. M. E. Finch, 51 Howland Ave., Toronto.
Corresponding Secretary—Miss Brown, Toronto.
Recording Secretary—Miss Watson, Toronto.
Treasurer—Miss Henry, Toronto.
New Brunswick—Miss Helen L. Barker, 215 Germain Street, St. John.
York County—Miss Albrighton Sampson, York County, Fredericton.
Prince Edward's Island—Mrs. Fanny Hensley, Upper Prince Street, Charlotte Town.
Nova Scotia—Miss Helen L. Barker, 215 Germain Street, St. John, N. B.

EXTRACT FROM CANADIAN REPORT.

I must try to give you an idea of what the Order has become in our Province of Ontario. In nearly fifty towns are flourishing Circles; some cities have five, six and eight Circles, all doing real work for the Lord our King. In some the Circles are composed of both Sons and Daughters. In Toronto we have about twenty Circles, and four Circles of The King's Sons, and the membership for Ontario alone is about 1,800. Letters have come from all parts of our Dominion, from the Atlantic coast to the Pacific, quite three thousand miles. Digging the foundation has been sometimes a rough but always a glorious work. We had determined to make the foundation sure In His Name, and we trust the building may prove worthy of the same.

Annual reports have come also from Miss Helen L. Barker, Secretary for New Brunswick and Nova Scotia; from many Canadian Circles; from the Sons, who call themselves the Sowers, from Hellmuth College in London, and the Ontario Academy, Toronto. There are lovely records also from The Lookout Circle, whose motto is Love ye the Stranger; from the Doorkeepers, watchful of the doors of their lips; from the Seven Circles of Grace Church and the Mizpah of Brantford; the Missionary Circle of Old Windsor; the Whatsoever Circles of Woodstock, of London and of Toronto. From the latter place the Willing Helpers, a Circle of Sons, and a Circle calling itself "The Least of These," have written of their work, as also have the Charity Circle of Berlin and the two Circles of Coburg.

After a report concerning the three days' convention held by the Canadian members of the Order, and while the Canadian work was uppermost in the minds of the hearers, a lady, formerly a resident in Canada, gave a most interesting account of the work in London, Ontario, which is one of the points where the Order is at its best in spirit and numbers and good works. To illustrate the earnestness and love of the work at this point, we may add that since this lady's residence among us in New York, of not more than one year, she has been the means of gathering more than two hundred members into the Order. At a recent gathering in St. George's Church, New York, occurred a consecration meeting, at which no less than one hundred received the little cross, and entered upon their life of service "In His Name."

THE SILVER CROSS MAGAZINE.

It is impossible in the limits of our space to make such extracts from the reports of the work as will adequately reveal it to our readers, but if space allowed we would be glad to append to this article extracts from a few reports, that will give the reader a glimpse of that which can only fully be learned through the columns of the magazine that is the organ of the Order, namely, THE SILVER CROSS, published at the Headquarters, 158 West Twenty-second Street, New York City.

At first the Order attempted to carry on its work in the homes of the Secretary and Treasurer. For nearly three years it had no public offices. Then two rooms were secured in Twenty-second Street. The work soon outgrew these rooms, and the Order has recently secured a new home at 158 West Twenty-third Street, New York City. Here the general offices occupy the entire second and a portion of the third floor, and here the members of the Order from all over the country are cordially welcomed and invited to inspect the conduct of the general work, the amount of which can hardly be realized by those not actually engaged in its prosecution.

Here also is the publishing office of the Magazine which is entirely devoted to the interests of the Order. It is the only avenue through which the work can be fully opened to those who desire to know more of it. The magazine is specially designed for

the use of our members everywhere, and each number contains reports of the work from many points in our own and other countries.

We append extracts from a few reports and a copy of the Constitution of the Order, with extracts from its original circulars and its official statement for general use.

Further information may be secured by application to the headquarters of the Order, 158 West Twenty-third Street, New York City.

FROM MASSACHUSETTS REPORTS.

One year ago last September the first Secretary for the State was appointed. Considering the magnitude of the work, and realizing the necessity for divine guidance in the labor pertaining to the organization, I dedicated the State Headquarters to the service of The King, praying that whatsoever was done in word and deed should be to His honor and glory. His blessing has surely followed. The interests of the Order have been advanced, the growth stimulated, and the State much more fully organized. Secretaries have been appointed for Barnstable, Bristol, Dukes and Nantucket, Hampden, Middlesex, Norfolk and Plymouth, Berkshire, Essex Counties. Devotional meetings were instituted and held monthly from February until June, and placed in charge of consecrated workers.

Meetings have also been held in Somerville, Quincy, Salem, Taunton, Andover, Weymouth, Cambridge, New Bedford and other places. Unions of Circles have formed in several towns, and others are considering the advisability of town or city unions.

During the year 375 Circles reported to the State Headquarters, 70 new Circles were formed—making 445 Circles, with a membership of 6,372—152 independents; total, 6,524 members. Middlesex County contains 95 Circles, Suffolk County the largest number of members. The youngest is two months old; the oldest, Aunt Washington (a colored woman), is 97 years of age. The smallest number in one Circle consists of two members; the largest is connected with Tremont Temple Society, Boston, and has 150 members. Circles have been organized in Wilbraham Academy, Wellesley, Smith and Tuft's Colleges. Among our members we have Mrs. Caroline Scott Harrison, Right Rev. Bishop Brooks and many pastors of churches in Boston; Mrs. Emily Bacyerty, the converted Jewess;

Mrs. Amanda Smith, the evangelist, and Superintendents of the Rescue and Clark Street Missions, Boston. A Daughter of The King conducts the Sunday services in the Tombs, ministering to the unfortunate women who need the loving words given in the spirit of the Master.

Our scattered members are found in twenty States. One Circle of nine members represents seven States. Correspondence has been held with twenty States and is an important feature of the work. There are twelve denominations represented, working on fifteen lines of work. Generous contributions have been given to the Berkshire Home for Aged Women; the Model Home, Atlanta, Ga.; The King's Daughters' bed in the New England Hospital; Rosemary Cottage in Maine; Indian work; Gordon Rest; a room for members in the new hospital, Somerville. An invalid chair has been sent to a Shut-in residing in Kentucky; many members have assisted in the Flower Mission; men and women desiring to cease from sin, have, through the untiring efforts of our members, entered upon the Christian life.. A number have passed into the palace of The King. The outlook for the present year is encouraging, and I trust it will be a bright, glad year of service, in which still greater and better work will be accomplished In His Name.

FROM CONNECTICUT REPORTS.

The report of the State Secretary of Connecticut was only too short and modest. We have no State in which the work has been more practically and effectively carried on. "Connecticut has had a State Secretary a year and a half. There are now enrolled about a thousand members from nearly one hundred Circles, thus showing how the ten multiple still prevails.

"The lines of work are as varied as the ingenuity of a human brain, prompted ever by a heart eager to serve, will permit, and by little deeds of love which make 'Heaven lie all about us.' All Circles within our ken are working like bees in their Circle swarms, making honey of such a kind as will sweeten and make better the world. The aim of the ruling spirit in Connecticut is to strengthen each existing weak and struggling work, rather than to strive to build anew some enterprise for which there is no place nor need in this

already overcrowded world. Connecticut is also struggling to uplift and encourage rather than to make beggars of the poor and needy."

FROM ILLINOIS REPORTS.

Early in the spring of 1886, tidings reached Illinois of the divine idea accepted by the ten women who joined hands and established the new sisterhood of service In His Name. Consecrated hearts were touched by the simplicity of spirit underlying this union of effort, and all over our State Circles of The King's Daughters sprang into existence like flowers by the wayside. The first few Circles were scattered over a large territory, one apparently not knowing that another existed.

We now have reports from 267 Circles, with a total membership of 3,782. Fifteen County Secretaries represent as many counties in which the work is thoroughly organized and most efficiently directed. There are several other counties whose membership would warrant the appointment of County Secretaries, and we hope soon to report that capable hands and wise heads have been chosen to guide this work.

The increased interest in Cook County is most encouraging and reflects great credit upon the County Secretary. The constantly increasing demands of extended and revived work have made it necessary to appoint three assistants.

The most encouraging feature of the work in Illinois, is the steady, aggressive zeal of the older Circles. Those who joined the Order because it was a "new thing," are falling out one by one. Those who joined hearts and hands under the royal banner, because in such union of effort they recognized a power for good, remain in the ranks inspiring others with the real enthusiasm that is born of love of service.

It would be useless to attempt to give a record of the day-nurseries, kindergartens, kitchen-gardens, free employment bureaus, free reading-rooms, rest cottages, helps to hospitals, schools, mining and lumbering camps; or of the old people and children whose hearts have been made glad, or of the many dark corners made bright by the glint of the little silver cross, since it became my privilege to read the State reports.

Of the *lives* that have been beautified by the Order's influence,

none but The King may know, but I could weave a garland of sweet experiences from words spoken and written to me from time to time. One little mother says that when she is tried, the shimmer of the little cross gives her patience. A young girl writes: "Its silver ray helps me to be such a girl as The King would have me be." A devout "mother in Israel" says: "It sheds light upon the pages of my Bible." A homeless girl writes: "It gives me courage to go forth into the world alone, for it tells me so truly of a mansion prepared for me in my Father's house." And so the tendrils of the spirit of *true service* are twining themselves about the hearts and souls of both old and young, and almost unconsciously to themselves many Daughters of The King are becoming "all glorious within."

FROM SOUTH CAROLINA REPORTS.

County Secretaries, eleven; membership recorded on Secretary's Index Book, 1,633; chapters, eight, including—

Charleston County, Charleston—The Day Nursery Guild; the Flower and Ice Mission; The King's Daughters of the P. E. Church of the Holy Communion; the Kindly Loaf Guild; the German Chapter.

Richland County, Columbia—Hospital Building Guild.

York County, Rock Hill—Hospital Building Guild.

Colleton County, Walterboro—Chapter for General Charity.

Number of Circles reported through October, 1891, ninety-four.

N. B.—The above statement shows only the work organized and conducted by the State Secretary.

In submitting the above statement to the Central Council, as State Secretary, I am rejoiced to add that figures and statistics can give no idea of the success of the work of the Order in South Carolina. Indeed, nothing, I say, but the intimate knowledge born of personal intercourse with the women of the silver cross can measure the magnitude of material results; and the far more precious spiritual gain in the lovely principles which the Order inculcates. The one word Love, has been the key-note among all these hundreds of women, who are glad to be a part of this noble army of workers. Yes, zeal, enthusiasm, Christian fellowship, unselfishness, devotion, consecration have characterized the ministrations of the Circles about which I speak.

In city, in town and village, on the rice and cotton plantations, they are about their Father's business. Each Circle has its own special object for which to put forth its effort, but in places where some great good is to be done,—work that demands more support than a limited number can give, then the other Circles extend their helpful hands and are offering willing hearts that nothing but success may crown all practical undertakings attempted In His Name. Over and over again we hear them say: "This is The King's work, hence it is my work; it is our work."

The most prominent achievement in this general co-operative effort has been the establishment of The Sheltering Arms, the day nursery of The King's Daughters. Its doors are open to the helpless children of factory-workers in the Charleston cotton mills. The success of this experiment has been phenomenal in a city where the need has long been felt.

The institution was formally opened Jan. 29th, 1891, with a fund of only twenty-five dollars to begin with. To-day it is in a flourishing condition, with a good surplus for current expenses, besides the nucleus of a building fund, which we hope will soon enable us to increase the field of work by providing a larger establishment for its purposes. The institution is established on a thoroughly systematic and business basis. Its board of officers and thirty directors are all active members of this Order, and consist of the leaders representing the various Circles supporting the work in Charleston. There has been little or no *desultory* effort among our members; no waste of energy. Judgment and discretion have marked the efforts of your Order in the Palmetto State.

I could tell you so many beautiful stories of these works In His Name, did the space permit.

Mary Lowe Dickinson

CONSTITUTION

OF THE

INTERNATIONAL ORDER OF THE KING'S DAUGHTERS AND SONS.

ARTICLE I.—NAME AND HEADQUARTERS.

Section 1.—This Society shall be called "The International Order of The King's Daughters and Sons."

Section 2.—The headquarters of the Order shall be in New York City, State of New York, United States of America.

ARTICLE II.—OBJECTS.

The objects of this Society are to develop spiritual life, and to stimulate Christian activities.

ARTICLE III.—MEMBERSHIP.

Any person may become a member of the Order, whose purposes and aims are in accord with its objects, and who holds herself or himself responsible to The King, our Lord and Saviour, Jesus Christ.

ARTICLE IV.—FEES, DONATIONS, ETC.

Section 1.—The membership fee shall be ten cents annually, to be paid through the State and County Secretaries, or where no such officers exist, to the Treasurer of the Order. The members of the Central Council shall pay an annual fee of One Dollar.

Section 2.—Any person, on the payment of Twenty-five Dollars in any one year, shall become a Contributor; on the payment of One Hundred Dollars, a Donor.

ARTICLE V.—BADGE, SEAL, ETC.

Section 1.—The badge of membership shall be a silver Maltese Cross (worn with or without a purple ribbon). It shall bear the initials "I. H. N.," the word "Seal" and the date "1886." Any National Branch may add above the date "1886," the characters required by its own language to represent the watchword, "In His Name."

Crosses manufactured without the authority of the Central Council are not the badge of the Order.

Section 2.—The design of the badge is the seal of the organization.

ARTICLE VI.—THE CENTRAL COUNCIL.

Section 1.—The management of the Order shall be vested in a Central Council, which shall control all matters concerning the general work of the Order.

Section 2.—The Central Council shall consist of not less than ten women, elected from among the members of the Order.

Section 3.—The Central Council shall have power to fill its own vacancies. Names of members proposed shall be submitted to the Committee on Membership one month previous to election. The consent of two-thirds of the members of the Council shall be necessary to election.

ARTICLE VII.—OFFICERS.

Section 1.—The Officers shall be a President, Vice-President, General Secretary, Corresponding Secretary, Recording Secretary and Treasurer. These officers shall be elected by ballot at the Annual Meeting of the Council. A two-thirds vote of the Council shall be required for election. All Offices shall be considered vacant at the Annual Meeting.

Section 2.—The President shall preside at the business meetings of the Council. The Vice-President shall preside in the absence of the President.

Section 3.—The General Secretary shall acquaint herself with the condition and progress of the entire Order, report the same to the Central Council, and decide plans for the development of the work of the Order.

Section 4.—The Corresponding Secretary shall conduct the correspondence of the Order, and make monthly reports to the Central Council at their business meetings; she shall write an annual report and perform all the other duties usually pertaining to her office.

Section 5.—The Recording Secretary shall keep a careful record of all meetings, issue notices of the meetings and perform the other duties pertaining to her office.

Section 6.—The Treasurer shall receive and disburse all moneys of the Order. She shall keep a record of the same and present a monthly statement to the Council at its business meetings, and prepare an annual statement to be presented at the annual meeting. She shall make all payments of five dollars or more by check.

Section 7.—The Central Council may appoint a Business Manager who shall have charge of the general business of the Order, she shall be custodian of all badges, literature, and other supplies, and shall arrange with State Secretaries for their distribution. Where no State Secretary exists she shall, with the approval of the Council, appoint such custodians as the work may require. She shall render a monthly account to the Central Council, and shall pay all funds received by her to the Treasurer and receive a receipt for the same.

ARTICLE VIII.—COMMITTEES.

Section 1.—The Central Council shall elect the following named and such other Committees as shall from time to time seem desirable, and may prescribe duties not herein provided:

1. Executive Committee.
2. Membership "

3. Devotional Committee.
4. Auditing "
5. Finance "
6. Publication "
7. Department "

Section 2.—The Executive Committee shall be composed of five members, one of whom shall be the Treasurer of the Order. Three members shall constitute a quorum. This Committee shall transact all business in the interim of the meetings of the Council and report the same at the next monthly meeting.

Section 3.—The Membership Committee shall consist of three persons, to whom shall be referred the names of those proposed for membership in the Council.

Section 4.—The Devotional Committee shall consist of five members, who shall provide for the monthly meeting of Conference and Prayer.

Section 5.—The Auditing Committee shall make monthly examination of the accounts of the Order, and report to the Central Council.

Section 6.—The Finance Committee shall consist of three members, who shall devise methods of meeting the financial necessities of the work, and render the Treasurer such counsel and assistance as she may require. The Treasurer shall be, *ex-officio*, a member of this Committee.

Section 7.—The Publication Committee shall consist of five members, to whom shall be referred all manuscripts offered for publication. The majority vote of the Council shall decide upon the literature to be printed, and shall commit to this Committee all details of publication. To this Committee shall be referred all matters relating to the publication of the Journal, to be the authorized organ of the Order.

Section 8.—Department Committees shall have charge of special lines of work.

The Chairmen of these Department Committees shall be elected at the Annual Meeting of the Central Council (from among its own members). They shall fill their own Committees, appoint State Committees to serve until the next ensuing Annual Meeting, and shall render to the Central Council an annual report of progress in their special work.

The following Departments and such others as may seem desirable shall be established:

Foreign Missions.
Home Missions.
Education.
Temperance.
Charity Organization.
Work among Working Women and Girls.
Work among Men and Boys.
Work among Indians.
Work among Invalids.

Article IX.—Chapters.

Whenever fifty or more enrolled members of the Order in any State shall choose a special work, they may organize a Chapter for the furtherance of said work. Each Chapter shall send an annual report to the Chairman of the State Committee having such work in charge. When no State Chairman has been appointed, the Chairman of the Department Committee of the Central Council shall receive the report.

Article X.—Meetings.

Section 1.—There shall be a regular Business Meeting of the Central Council each month, from November to May inclusive. The regular Business Meeting in May shall be considered the Annual Meeting of the Central Council. Five members shall constitute a quorum.

Section 2.—There shall be a Prayer and Conference Meeting each month from November to May inclusive, to be provided for by the Devotional Committee.

Section 3.—No special meetings of the Council shall be called, except by the written request of five members.

Section 4.—The Order of Business shall be as follows:

1. Devotional Exercises.
2. Reading of Minutes of last Meeting.
3. General Secretary's Report.
4. Corresponding Secretary's Report.
5. Treasurer's Report.
6. Reports of Committees.
7. New Business.
8. Unfinished Business.
9. Miscellaneous Business.

Article XI.—Conventions.

Section 1.—Whenever the interests of the Order seem to demand it, the Central Council may call a General Convention of the Order and designate the place and time of its meeting.

Section 2.—The delegates shall be, all members of the Central Council, all State and County Secretaries, the Dominion Secretary and all Provincial Secretaries of Canada, and the official head of each National Branch of the Order. In addition to these, each one hundred enrolled members shall be entitled to one representative, to be chosen at the Annual National or State Meeting, or at a Special Meeting called by the National or State Secretary. Where there is no State Secretary such meeting may be called by the Central Council through the General Secretary at the request of leaders representing one hundred enrolled members of the Order.

Article XII.—Circles, City, County, State and National Organizations.

Section 1.—Circle Organizations.—Members of the Order may unite in Circles, having power to elect their own officers and choose their own work; making an annual report to the Central Council through County or State Secretaries—or if no State officers exist, to the General Secretary of the Order.

Section 2.—City Unions.—Whenever the Circles in a City or County of the United States desire united organization, City or County Unions may be formed by the State Secretaries, or by a member of the Central Council, or by some one delegated by the Central Council or the State Secretary to perform the work of organization. Such local organizations may be conducted under a Constitution adopted by their members and approved by the Central Council. The Central Council of the Order shall act as an Advisory Board to all Circles, City or County Unions, or Chapters of the Order. And if the action of these organizations shall at any time be inconsistent with the Constitution of the Order; the Central Council, after conference with these bodies, shall have power to reorganize or to disband them, or after investigation to exclude unworthy members. The members of the Central Council shall be *ex-officio* members of all local organizations.

Section 3.—State Branches.—At the request of leaders of Circles representing in the aggregate one hundred enrolled members, the Central Council may, through the General Secretary, call a State Meeting to elect a State Secretary, such election to be confirmed by the Central Council through the General Secretary. As soon as practicable each State shall regularly hold its own Annual Meeting.

The State Secretary shall endeavor to advance the work of the Order in her State. She shall receive for distribution the badges, literature and other supplies from the Business Manager of the Order, and shall render to her an accurate monthly account for the same. She shall endeavor to extend the circulation of the authorized organ of the Order, and shall keep a record and render an Annual Report of the progress and work of the Order throughout her State to the General Secretary of the Central Council.

Each State Secretary may appoint County Secretaries to a number not exceeding one for each County in her State. Such appointments shall be reported in writing at the next ensuing meeting of the Central Council.

Section 4.—National Branches.—National Branches of the Order shall accept the Constitution under which the Order was chartered in America, in so far as it relates to the Order at large. There shall be issued throughout the world one badge, one certificate of membership, provision to supply which is to be made by the Central Council.

Each Country desiring to co-operate shall elect a National Secretary, whose election shall be confirmed by the Central Council, such Secretary to report yearly, or more frequently if necessary, the condition and progress of the work

in her own Country. The Chairman of Foreign Missions of the Central Council shall be the representative in the Central Council of the interests of the Order in all foreign mission fields. The General Secretary of the Order shall represent in the Central Council all the interests of the National Branches.

Articles II and III of this Constitution shall be incorporated in the Constitutions of all Branches. The official statement of the Order, the first circular and the certificate of membership shall be translated into the language of each country as required.

NOTE.—All Branches are requested, in order to avoid confusion, not to use the word Central Council to describe their governing board, nor President to indicate their governing officer, as these are the titles used by the Executive Board and the Presiding Officer of the Order at large.

ARTICLE XIII.—BY-LAWS.

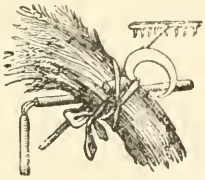
The Central Council may make such By-Laws as may be necessary for the government and development of the Order. It has power also to suspend By-Laws.

ARTICLE XIV.—AMENDMENTS.

Articles II and III shall forever remain exempt from amendment.

Amendments to other articles of the Constitution may be proposed in writing at a regular Business Meeting, notice of the same being sent to absent members; they shall be voted upon at next regular meeting and will require a three-fourths vote of the Council to be carried.

For all further information apply to 158 West Twenty-third Street, New York City.



The Order of the King's Daughters.

"Not to be ministered unto, but to minister."

OUR POSITION.

For ye are all the children of God by faith in Christ Jesus. —Gal. 3: 26. Col. 1: 14.

OUR AIM.

What manner of persons ought ye to be, in all holy conversation and godliness. —2 Peter 3-11.

OUR WORK.

Lord, what wilt Thou have me to do? —Acts 9: 6.

Looking Unto Jesus.

"Look up, not down"

"Look forward, not back"

"Look out, not in"

"Lend a hand"

"In His Name."

"Whose I am and whom I serve."

.....*Member.*

.....189

"Whatsoever he saith unto you, do it."

The Order of the King's Sons.

"Not to be ministered unto, but to minister."

OUR POSITION.

To as many as received Him to them gave He power to become the sons of God. —*John 1 : 12.*

OUR AIM.

Thou, therefore, my son, be strong in the grace that is in Christ Jesus, and be thou an example: in word, in conversation, in charity, in spirit, in faith, in purity. —*2 Tim. 2. 1 Tim. 4 : 12.*

OUR WORK.

And whatsoever ye do in word and deed do all in the Name of the Lord Jesus, for as many as are led by the Spirit of God, they are the sons of God.—*Col. 3. 17. Rom. 8. 14.*

Looking Unto Jesus.

"Look up, not down"

"Look forward, not back"

"Look out, not in"

"Lend a hand"

"In His Name."

"Whose I am and whom I serve."

.....*Member.*

.....**189**

"Whatsoever He saith unto you, do it."

THE INTERNATIONAL ORDER

OF

The King's Daughters and Sons.

EXTRACTS FROM CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be called the International Order of the King's Daughters and Sons. The headquarters of the Order shall be New York City.

ARTICLE II.—OBJECTS.

The objects of this Society shall be to develop spiritual life, and to stimulate Christian activity.

ARTICLE III.—MEMBERSHIP.

SECTION 1. Persons may become members of this Order whose purposes and aims are in accord with its objects, and who hold themselves responsible to the King, our Lord and Saviour, Jesus Christ.

SEC. 2. The badge of membership shall be a silver Maltese Cross (worn with or without a Purple ribbon) engraved with the initials I. H. N., and bearing the date 1886. A card of membership has also been provided. The wearing of the badge, and the signing of the card, are not essential to membership.

SEC. 3. Membership fee shall be ten cents annually, to be paid the Treasurer of the Order, or to State and County Secretaries.

SEC. 4. The payment of Twenty-five Dollars ($25) in any one year, constitutes a Contributor.

The payment of One Hundred Dollars ($100) in any one year constitutes a Donor.

ARTICLE IV.—THE CENTRAL COUNCIL.

SECTION 1. The management of the Order shall be vested in a Central Council, which shall control all matters relating to the general work of the Order.

This is to Certify that

.....

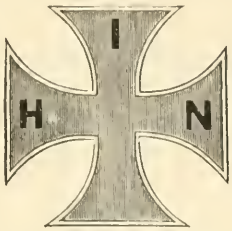
is this day enrolled a Member of the International Order of the King's Daughters and Sons.

{ SEAL. }

EDWYNA B. BRIDGMAN,
Recording Secretary.

Date of Enrollment.....

"Not to be ministered unto, but to minister."



"Each morning I seek to give myself to my Heavenly Father for the day; saying, take me, Lord, and use me to-day as Thou wilt.

"Whatever work Thou hast for me to do, give it into my hands.

"If there are those Thou would'st have me to help in any way, send them to me.

"Take my time and use it as Thou wilt.

"Let me be a vessel, close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others 'In His Name.'"

Christian Endeavor.

"One is your Master even Christ,

and all ye are brethren."

ONWARD
CHRISTIAN
SOLDIERS

WASHINGTON, D.C.
THE BRODIX PUBLISHING CO.
1892

Francis E. Clark

"ONWARD, CHRISTIAN SOLDIERS" SERIES.

Fidelity and Friendship.

AS PROMOTED BY THE

Young People's Society of Christian Endeavor.

By REV. FRANCIS E. CLARK, D. D.,

AUTHOR OF

"Ways and Means for Christian Endeavor," "Young People's Prayer Meetings," etc.

WASHINGTON, D. C.
THE BRODIX PUBLISHING COMPANY.

1892.

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THE YOUNG PEOPLE'S SOCIETY

OF

CHRISTIAN ENDEAVOR.

ITS HISTORY, PRINCIPLES AND AIMS.

BY REV. F. E. CLARK, D.D.

AT the present time of writing it is something over ten years since the first Christian Endeavor Society was started, yet, brief as has been its history, there are to-day* in all parts of the world over seventeen thousand societies, with more than a million and fifty thousand members.

During the last year an average of about one thousand members a day were added to the organization, more than three hundred and fifty thousand in the course of the year.

These three hundred and fifty thousand members belong to more than five thousand different societies of Christian Endeavor. Thus it will be seen that there were formed during the last year about one hundred new societies every week from July around to July again, or something like fourteen every day, and at present one person in every sixty in the United States and Canada, and a far larger proportion of the young people of these countries, belong to this society. The society is found in every Evangelical Denomination in America, and has already obtained a strong foothold in England and in Australia, while in Japan and China, in Turkey and India, in the Sandwich Islands and in New Zealand, it seems to be equally

* September 1, 1891.

useful in training young disciples for aggressive service for their Master, Jesus Christ.

It is worth while to inquire into the causes of such phenomenal growth. Those who have watched the history of the movement most narrowly, profoundly believe that the Society has come, not of the wisdom of man, nor of the power of man, but of God.

No ecclesiastical machine fashioned the society, no ecumenical council decreed it into being. It came into the world with no flourish of trumpets, and with no thought on the part of any one of inaugurating a great movement.

From beginning to end it has been as clear as the noonday sun that God was carrying out His own purpose in the inauguration and in the marvelous spread of the organization.

Young people's prayer-meetings, though formerly existing in many churches, were in many places living at "a poor dying rate." Young people, though a few of them were found in most churches, had little of church work to do. Few responsibilities were laid upon them, and youthful piety was naturally distrusted by many earnest Christians. Frivolity, thoughtlessness and giddiness were supposed by many excellent people to be inseparable from youthful profession of Christ.

We are not speaking of this as a reproach to the church. Young Christians certainly, in many cases, did give the impression of being frivolous, if not untrustworthy, caring more for "pink teas" and "rainbow suppers" and "corn sociables" than for the more serious concerns of the Gospel. Nor were pastors and people lacking in an earnest desire to set the young people at work for Christ ten years ago any more than at present. It simply had not been fully demonstrated that young Christians were not only willing but eager to work for Christ, when the appropriate methods were suggested to them. The readiness with which the plans suggested by the Christian Endeavor Society were adopted by churches and ministers in all parts of the world shows how conscientiously they were studying the problems of Christian nurture, and how eagerly they were looking for some such plans.

It was just at this opportune moment, when the mind of the Christian world was directed to the all-important problem of Chris-

tian nurture, and when the time was fully ripe for it, that the Christian Endeavor Society was born.

It may be interesting to many readers to know the origin of the first society. Williston Church, of Portland, Me., of which the writer was then the pastor, was a young church, flexible and hospitable to a new idea—just the field in which such a seed might strike deep root and flourish vigorously.

It was only eight years before, that the church had been formed by a little band of godly men and women The young element predominated. It was a church that was noted for its prayer-meetings and for the vigor of its devotional life. A new and commodious edifice had just been built and dedicated free of debt, and the congregation had learned the disciplinary effect of self-sacrifice in *giving* for the work of the Lord, as well as *praying* for the advancement of the Kingdom. Moreover, it was a church in which revival spirit was frequently manifest. In fact, it may be said to have been in that most blessed of all conditions, a perpetual revival of religion, since for seven years no communion season ever passed without accessions to the church.

In 1878 and '79 a season of more than usual interest had occurred, and a considerable number of young people and children were converted and were brought into the church.

But, as was the case in most churches, there was no special means employed for their training and Christian nurture, and I was filled with sadness that they appeared to add but little to the strength of the church, and to take but little part in her activities. The trouble was not far to seek. These young people had nothing to do in the church: no exercise by which to increase their spiritual brawn and sinew.

Some two years after this, in the winter of 1880 and 1881, another period of special interest in religious things visited this church, and again a large number of young people were among the converts. This time the pastor resolved that if it could be prevented by good, wholesome, religious exercise, the same spiritual atrophy should not overtake these young disciples, and so they were invited to his house one cold evening in February and the constitution of an organization, called the "Young People's Society of Christian Endeavor," was read and explained to them.

This constitution contained the prayer-meeting pledge, the division of the members into two classes, active and associate, provision for the lookout, prayer-meeting and social committees, and, if I remember rightly, for the missionary, music and Sunday-school committees as well. It had the regulation in regard to dropping members for absence from three consecutive consecration meetings; in fact, it was substantially the same in all essential particulars as the present constitution which is adopted by Christian Endeavor Societies the world over.

To my surprise and joy the young people, encouraged by the good example of one of their older Sunday-school teachers, at once joined the proposed society, accepted heartily the constitution as outlined, and most of them signed that very evening the "iron-clad" pledge.

Better than this, they lived up to the constitution so readily accepted, and the result was an immediate and surprising growth in grace on the part of all the active members.

The first prayer-meeting under the new *régime* was watched with intense interest. Would the young people be present? Would they participate as they had promised? It far exceeded our anticipations. Instead of being a dull, lifeless affair, where the minister did most of the talking and the young people listened in timid and bashful silence, a wonderful interest prevailed. A young lad of eleven years of age, who had recently become a Christian, was in the leader's chair. He gave out the hymns, read the Scripture and offered an appropriate, child-like prayer. Others followed the leader with passages of Scripture, brief testimonies, prayers and singing. Instead of wistfully watching the clock for the hands to tell the hour when the meeting should close, the sixty minutes passed quite before we were aware of it, and the young people and their pastor went away with large anticipations of the next meeting.

What was true of this first Christian Endeavor meeting was equally true of the succeeding ones.

As has been said, the young disciples seemed visibly to grow in grace "as the corn is almost seen to grow upon the western prairies."

Not only were they thus encouraged to confess Christ heroically and constantly, but they were taught to work for Him as well. Service went hand-in-hand with confession. The different commit-

tees set more than a score of young Christians at some definite, specific, Christian work. Their religion did not consist in prayer-meeting rhapsodies, but in such self-denying service as was fitted to their years and experience. Nothing inappropriate to their youth and their limited knowledge of Christ was expected.

No priggish prodigies were developed. No unnatural experiences were heard, nor was there anywhere developed that unpleasant freak of nature, an old head upon a pair of young shoulders.

But the truth was recognized that there is a religious experience just as appropriate to the boy as to his grandfather, and that the girl, quite as much as her grandmother, needs to give some expression by word and act to her life of devotion. The undue repression of religious emotion has been one evil that has attended the faith of the self-contained Anglo-Saxon.

To overcome this evil is one of the missions of the Christian Endeavor Society, and it hopes to accomplish this task, not solely by vocal expressions of joy and love, but by making religion such a natural part of the daily life of every young person that each act shall express his devotion to the Master.

This first society of Christian Endeavor in Williston church increased rapidly in numbers and influence. One young person brought in another. The active and associate membership grew from month to month, the scope of activities increased as well, the meetings maintained their original interest, and the committees constantly widened their influence until the society came to be a recognized power in the church. It is pleasant to be able to remark in passing that this first society, after more than ten years of efficient service, is still as vigorous and vital as ever, and gives promise of many more decades of earnest, loving Christian Endeavor.

A few months after the formation of the first society some newspaper articles in our leading religious weeklies describing its operation brought me many letters of inquiry, and several scores of the original constitution were sent out.

The first result of the seed thus dropped was the formation of a society in the North Church of Newburyport, Mass. Soon another was started in Burlington, Vermont.

For the first year or two the growth of the new movement was

comparatively slow, and a year from the following June after the formation of the first society there were only seven others known to be in existence.

All sorts of objections were encountered which the society had to live down. They were proved groundless, not by asseveration, but by actual good results. The most common objection was that it was an organization outside the church formed to do the work which the church ought to do. It has taken quite ten years of earnest, faithful service on the part of the young people, to prove that the society is no more outside of the church than the Sunday-school or the weekly prayer-meeting, except where the minister and other members put it outside of the church.

Another objection, frequently met in the early days of the movement, was that it would develop an unnatural precocity, an unhealthy, forced religious life.

But again time has proved that this objection has no foundation in fact, and that the most modest, humble and natural young Christians are those who are most active in such service.

Others still have feared that some person, or some company of persons, would gain an undue amount of glory, and perhaps money, from the movement. But when it was found that paid officials in the various States were not contemplated, and that the United Society which prints the literature was simply a bureau of information, without any authority over any local society, and that no penny of tax was levied, or a dime of contribution asked for to support the United Society—this objection naturally went the way of the others.

But the great battle-ground of the Christian Endeavor Society has been the prayer-meeting pledge. It has been laughed at and sneered at, derided and opposed in every possible way, but time and experience has vindicated it as the strong bulwark, the impregnable fortress of the society.

Many bitter newspaper articles have been written against the society, and more than once has it been denounced in public; the promoters of the movement have been held up as absurd fanatics who would divide the churches and form a new denomination, or as self-seeking schemers.

Still more often have some religious newspapers damned the so-

ciety with faint praise, and found room for many "ifs" and "buts," in their articles of qualified approval. However, for the most part, it has met with remarkably little opposition, and has found its way to popular favor much more speedily than did either the Sunday-school, or the missionary movement, or even the modern prayer-meeting. Many newspapers have from the beginning spoken most generously of this latest member of the church family, and thousands of pastors have given it a most cordial and hearty welcome, and have been unremitting in their efforts to introduce the society into churches where hitherto it has been unknown.

The annual conventions have been the means of very widely enlarging the number of societies and of spreading a knowledge of the principle of Christian Endeavor. The first two conventions were both held in Portland, Maine, and were comparatively small gatherings, important only in the promise they gave of future growth. The third convention was held in Lowell, Mass., the fourth at Ocean Park, Maine, and the next two at Saratoga Springs. From this time these meetings began to take on their present character, as great international and interdenominational mass-meetings, which bring the young people together by thousands from all parts of America.

In 1888 the convention was held in Chicago and attracted four thousand delegates; in 1889 more than that number came together in Philadelphia for the same purpose. In 1890 nine thousand delegates came together in St. Louis, in the hot days of June, for this purely religious gathering, while July, 1891, saw a host that numbered fourteen thousand assembled in Minneapolis for this same purpose.

These two latest conventions have been pronounced by competent authority to be "the largest religious conventions ever held in the history of the world." However this may be, surely none were ever more delightfully harmonious or spiritually inspiring. No legislation has ever been attempted by these conventions, no taxes have been levied, no authority exerted over local societies, but the young people and their pastors (for it is estimated that seven hundred ministers at least attended the recent gather-

ing at Minneapolis) have come together for the religious uplift, and for the kindling anew of a Christly glow on their own hearts' altars—a fire which they have taken back to the churches and societies from which they came.

The conventions of '92 in New York City and of '93 in Montreal promise to be even larger, and, I trust, as full of the spirit of Christ as any of their predecessors.

The growth of the society from its beginning, in 1881, can be seen at a glance from the following table of statistics:

	Societies.	Members.
In 1881	2	68
1882	7	481
1883	56	2,870
1884	156	8,905
1885	253	10,964
1886	850	50,000
1887	2,314	140,000
1888	4,879	310,000
1889	7,672	485,000
1890	11,013	660,000
1891 (on record July 1st)	16,274	1,008,980

These statistics are chiefly useful in showing the rate of growth of the organization, for with a movement increasing so rapidly it is evidently impossible to tell, even approximately, the numbers connected with it when these lines shall be read. Thousands of societies and hundreds of thousands of members must be added by any who read this little book a few months from the date of its publication.

A most encouraging feature of the society is its vitality. Even amid depressing and unhealthy conditions it holds its own, and when church and pastor heartily welcome and carefully nourish it, it is sure to go on from strength to strength. Very few societies, to our knowledge, have died from what may be called "natural causes." Some have been crowded out of the church by ecclesiastical pressure, and some have been transformed and their fellowship with the great host of Christian Endeavorers sundered, by the easy process of changing their names into some purely

J. W. Baer.

denominational name, after they have done years of faithful and efficient service as Christian Endeavor Societies. But in most quarters the fellowship is unbroken, and for the most part the old societies are the strongest and most vigorous.

It remains now only to give some attention to the principles which underlie this movement which God has so signally blessed. There is little in the name, nothing perhaps in the mere machinery of the organization to commend it to the favor of God and man; but perhaps we can find some underlying principles which account for its rapid development.

One of these principles, from which, I believe, the society has never swerved, is that the religious ideas shall always be kept uppermost. Everything else has been, and, I trust, ever will be, secondary and subordinate. It cannot be insisted on too strongly that the Christian Endeavor Society is not a literary society thinly disguised with a coating of religion; it is not a musical society, nor a social club, but an organization for downright, earnest religious work, and all social and literary and musical features, while they are admitted to their proper place, must be kept subordinate. The weekly prayer-meeting is more than the thermometer of the society—it is the society confessing Christ. The monthly consecration service is the pulse of the society, for by watching it, and not by means of any literary or social activities, can it be determined whether the heart beats true and strong.

There is much of social life connected with every society, and there ought to be. I am only contending that this life should be kept in its proper place and its true relations. There may be literary features, but the moment they begin to absorb the time and monopolize the attention of the young people the organization as a Christian Endeavor Society is doomed.

I am not promulgating a theory, but speaking from experience. There is nothing so attractive as the religion of Christ. Nothing has so much "drawing" power as a simple prayer-meeting when all participate in some appropriate way. Nothing will so win and hold young people to the church as heroic confession of Christ, and constant service for Christ. Young disciples cannot be coaxed or cajoled into the Kingdom. They despise "flowery beds of ease"

and are not won by those who would make up such beds and invite them to lie upon them. The martial hymns:

"Am I a Soldier of the Cross?"

and

"Onward, Christian Soldier,"

are favorites with young people, because they strike a responsive chord in their hearts.

He who knows of this chord can always evoke sweet music. I once heard a young clergyman say that he had won the boys and girls by the help of the oyster. He had called the boys together and given them an oyster supper, and then he had called the girls together and given them an oyster supper, and now they were all on his side and for the church. A few months later he found that the "staying power" of the oyster was not remarkable; that there was very little that was permanently attractive in such bait.

The Christian Endeavor Society has recognized that there are deeper longings in the hearts of the average young people than those which can be sounded by the plummet of the oyster; that there are longings which cannot be satisfied by the "ice-cream festival" or the "Russian Tea," and it has tried to provide these deeper and better things. In other words, it has recognized that their religious longings are the most profound in human nature; that they must be satisfied, and, in setting itself the task of providing for this nature, it has found its true mission and its greatest success.

It has clearly demonstrated, I believe, that young people who cannot be won by socials or entertainments or amusements of any kind can be won to Christ and attached to the church by appealing to the best that is in them; by appealing to their desire for devoted service in the cause of Him who alone is worthy of their supreme devotion.

Another principle on which the society has always grounded itself, and from which it largely derives its strength is, the principle of OBLIGATION—*the definite pledge for definite and specific religious duties.* The prayer-meeting pledge has always been made prominent. It has often been the distinguishing mark of a Christian Endeavor Society, that by which it was differentiated from other young people's societies. The leaders of the movement in every part

of the country have been more and more convinced as the years have gone by of the absolute importance of this feature. The few societies that have failed, have failed because this idea has been neglected or practically ignored; because the prayer-meeting pledge has either been omitted or disregarded. Thousands of societies, probably, that started without the strict pledge have been reorganized for the sake of including it as a prominent feature. In one sense the pledge underlies the whole organization and affects every part of it.

For instance, the duty of the Lookout Committee is to see that the pledge is understood by all the active members when they join the society; that it is lived up to after they have joined it. One chief duty of the prayer-meeting committee is to see that the pledge is observed, while at the monthly consecration service the roster of active members is called, so that the Lookout Committee may know by the responses who are faithful to their word.

Drones are not long allowed in the hive, even if they once get into it, for any one who is absent from three consecutive monthly consecration meetings without sending some message to the society in the shape of a Scripture verse or a written testimony to be read to the society, is dropped from the rolls. Thus it will be seen that everything is done to exalt the sacredness of the pledges and to promote faithfulness to them.

Because of this fundamental principle, I believe, it is largely true that the society has in some good degree fulfilled the mission given it of God.

It is simply a revival of the covenant idea which the Old Testament as well as the New makes so prominent—a promise on God's part to bestow certain blessings conditioned on the faithful performance of certain duties by men. This is the covenant idea of old.

The young people, by confessing Christ publicly and regularly, and by serving Him in certain definite and appropriate ways, thus claim and obtain the covenant blessings of growth in grace, knowledge of the truth, and joy and peace in the Holy Spirit, which are conditioned on such service.

This is the basal idea of the Christian Endeavor pledge. This is what has given the society strength, vigor and perpetuity.

Another fundamental principle which must never be lost sight of is the great principle of loyalty to the local church, which runs all through the organization. Its history shows that this is an inherent idea of the society. The first society was formed in one church by its pastor to assist in the work of that church; the second society was formed independently in another church by *its* pastor to help that church; the third was formed in the same way and for the same purpose, and so was the fourth and the fifth and the sixth and every succeeding society of all the seventeen thousand now in existence. There is not, and never has been, any central board of authority or control. No one has any right to prescribe rules or regulations for any local society.

The conventions scrupulously refused to pass any vote binding upon any society, or to legislate for the local societies. The United Society, as before explained, simply publishes information and exerts no authority of any kind. The constant message that goes out to the young people from the society when advice is asked on knotty questions is: "Do just what *your* church and *your* pastor would like to have you do." "Find out what *your* church wishes done, and do that thing modestly and faithfully, and you have carried out the Christian Endeavor principle." The "Local Unions" which exist in almost every large town in the country, have no authoritative or even advisory powers, but exist simply for fellowship and inspiration. Especially is the loyalty of the young people invoked in behalf of the weekly church prayer-meeting and the Sunday evening service, which so often try the pastor's heart.

In recognition of this principle, that each society exists simply and solely to aid its own church, union societies between churches of two or more denominations are not encouraged, but the fellowship of the movement, which is so essential a feature, is provided in the local unions and in the district, State and international conventions, before alluded to. The very pledge itself emphasizes this idea of fidelity to the local church, for it reads, "I will make it the sole aim of my life . . . to support my own church in every way, especially by attending all her Sunday and week services."

The Chicago convention enthusiastically ratified these principles when proposed by the president of the United Society, and the latest

William Shaw.

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international gathering at Minneapolis outlined Christian Endeavor principles in the following ringing resolutions :

Resolved, This convention disclaims all authority over the local societies. The sole authority, under Christ, to which any Christian Endeavor Society should look, is the church of which it is a part. The great objects of this convention are inspiration and fellowship. Yet such a great and representative gathering may well give voice to the accepted principles of the Christian Endeavor movement. Inasmuch as one of these principles is unswerving loyalty to the church of God,

Resolved, That we recommend that all our societies adopt the so-called "revised pledge," which contains the clause: "I will make it the rule of my life . . . . . to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by a reason which I can conscientiously give to the Saviour," and secondly, that every effort be made by our Lookout Committees to promote the fidelity of the members to this as well as to the other requirements of the pledge. To emphasize this underlying principle, we also recommend that each society submit important measures and proposed lists of officers to the pastor and the official members of the church for their approval.

Resolved, That, as at our convention last year, and always, we now again declare the pledge essential to a Society of Christian Endeavor; and that those who in any way weaken or tamper with the principle of obligation, as embodied in the covenant idea of the pledge, are destroying the very foundations on which the society rests, and cannot be recognized as true societies of Christian Endeavor.

Resolved, That, as it has been against the policy of Christian Endeavor to employ paid State Secretaries, or other State or local officers, we deem it unwise to depart from that policy, and would consider it equally unwise for societies to unite in employing a State Evangelist or other salaried agent, on the ground that this would not be consistent with the principle that each local society exists solely in and for its own church.

Resolved, That, as from the beginning, we stand upon an evangelical basis (meaning by "evangelical," personal faith in the Divine-human Person, and atoning work of our Lord and Saviour, Jesus Christ, as the only and sufficient source of salvation); and we recommend that, as in the United Society, only societies connected with evangelical churches be enrolled on the list of State and local unions.

Resolved, That we welcome to the fellowship of our conventions and unions all denominational societies which, as a guarantee of the adoption of the Christian Endeavor pledge and working methods, adopt our name in connection with any denominational name; that we heartily approve of the earnest setting forth, in the President's annual address, of the great value and inspiration of

interdenominational fellowship, which not only adds joy and strength for service, but enables us to present to the world a united Christian front and practical illustration of the Saviour's prayer "that they all may be one."

It is necessary to speak of only one more underlying idea that has made the Christian Endeavor movement what it is to-day, and that is the idea of *interdenominational fellowship.*

Without this the society could never be what it has become. If it were confined to a single denomination one of its chief charms would be lost.

In most delightful fraternity the young people meet together from all evangelical denominations, at the conventions and union meetings, large and small; they mingle their songs and their prayers; they listen to speakers whom they would never otherwise hear; their minds are broadened and their outlook upon religious matters is marvelously enlarged, and, above all, Christ and His Church rather than sectarian differences are exalted at these gatherings.

It is not too much to say that meetings of such wonderful inspirational power as those held at Chicago, Philadelphia, St. Louis and Minneapolis would be impossible within the confines of any one denomination, however great that denomination might be.

The desire of the Christian world, the aspiration of devout hearts in all the centuries, is in some degree fulfilled, nay, the prayer of Christ Himself for the oneness of His followers is at least in some small measure answered by this delightful communion of young disciples in these latter days.

At the same time let it be understood that this fellowship embraces only those who accept the truths of evangelical religion, for loyalty to the truth as God gives the societies to see the truth is a matter even more fundamental than the fellowship of believers.

Years ago there were some who feared that this interdenominational fellowship might weaken the fidelity of the young disciples through their own denomination and their own churches; but practical experience has largely dissipated this fear, for it has been seen that this fellowship always goes hand in hand, as has before been shown, with church loyalty. It has often been affirmed, and nothing more true was ever written, that the Society of Christian Endeavor makes the young Methodist a better Methodist, and the young Pres-

byterian a better Presbyterian, and the young Baptist a better Baptist, and the young Congregationalist a better Congregationalist.

These interdenominational features (not undenominational, but interdenominational—there is great difference between these two words) are not in any ways inconsistent with denominational training in church history, church polity and doctrine. In fact, such training is encouraged and desired by Christian Endeavor Societies, and each denomination can have the fullest and most complete control of its own societies, assigning them any course of reading or study, or any benevolent or missionary work it may desire.

For the sake of denominational designation any name may be added to Christian Endeavor, just as the Methodists of Canada call many of their societies, "Christian Endeavor Societies of the Epworth League."

More and more of late have the young disciples come to prize this fellowship for which, in the providence of God, the society has come to stand, and there are no songs so often sung as those which tell of "The tie that binds our hearts in Christian love." At the immense convention held in Minneapolis, the great audience was overtaken one evening by a terrific thunder-storm which extinguished the electric lights and left the assembled thousands in total darkness, except for the frequent vivid flashes of the lightning which streamed through the windows, only to leave the darkness within more intense. But there was no panic, no terror manifested, for some one took up the familiar strain, "Blest be the tie that binds." Another joined in the song, and another and another, until thousands were singing the precious lines, and in the consciousness of that communion all fear vanished, and strength and comfort and peace were found in Christian love.

No one who was present in that audience will ever forget that typical scene or will refuse to believe that "The fellowship of Christian minds is like to that above."

It would be pleasant to describe in more detail the workings of the various committees, to tell how the Sunday-school committee co-operating with the superintendent may build up the Sunday-school, and the missionary committee enlarge the missionary benevolence and interest of the young people, and the music committee

reinforce the devotional singing, and the temperance committee increase the interest in the unending fight against the rum curse, and how the good literature committee may multiply the supply of religious papers and other good reading in any church; but a close study of the constitution and the principles of the society found in the appendix of this little volume will give the general idea of these many agencies of "Applied Christianity," which all cluster around the weekly young people's prayer-meeting, the beating heart of the whole movement.

It would be pleasant also to tell about the recent rapid spread of the society in Great Britain, where there is a flourishing section, and in Australia, where there is another, as well as of its growth in all missionary lands.

But, with a movement so young, it is not fitting to spend much time in recounting its history or progress, nor is it necessary, I trust, to write anything further to induce all who love the Lord Jesus Christ to pray that the principles for which it stands—faithfulness to covenant obligations, loyalty to Christ and His Church, and brotherly fellowship of Christian hearts—may encircle the whole earth and fill every land.

APPENDIX.

A study of the Constitution herein printed will do more than anything else to familiarize the reader with the principles and methods of the Christian Endeavor Society. We commend it to the attention of our readers.

MODEL CONSTITUTION AND BY-LAWS

OF THE

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

REVISED.

THE MODEL CONSTITUTION.

This Constitution, which, in its important features, is substantially the same as that adopted by the first society in Portland, February 2, 1881, has been prepared with great care and met with the very hearty indorsement of the Fourth National Conference, to which it was presented. It has been revised and approved by the Trustees of the United Society, at a meeting held October, 1887.

It is not necessarily binding upon any local society, but is to be regarded in the light of a recommendation, especially for the guidance of new organizations and those unacquainted with the work of the SOCIETY OF CHRISTIAN ENDEAVOR. It is hoped, however, for the sake of uniformity, that the Constitution which deals only with main principles, may be generally adopted, and that such changes as may be needed to adapt the society to local needs will be made in the By-Laws. Even if the language of the Constitution of some local societies should vary from this Model Constitution, it should be borne in mind that only those societies that adhere to the *prayer-meeting idea* as embodied in Article VII., and the main features of committee work, can properly claim the name of Christian Endeavor Societies. The specimen By-Laws which are here appended, embrace suggestions for the government of the society, which have been found successful in many places. Each one is approved by experience. F. E. C.

ARTICLE I.

NAME.

This society shall be called the ..... YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

ARTICLE II.

OBJECT.

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

ARTICLE III.

MEMBERSHIP.

1. The members shall consist of three classes, active, associate, and affiliated or honorary.

2. Active Members.—The active members of this society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the objects above specified. Voting powers shall be vested only in the active members.

3. Associate Members.—All young persons of worthy character, who are not at present willing to be considered decided Christians, may become associate members of this society. They shall have the special prayers and sympathy of the active members, but shall be excused from taking part in the prayer-meeting. It is expected that all associate members will habitually attend the prayer-meetings, and that they will in time become active members, and the society will work to this end.

4. Affiliated or Honorary Members.*—All persons who, though no longer young, are still interested in the society, and wish to have some connection with it, though they cannot regularly attend the meetings, may become affiliated members. Their names shall be kept upon the list under the appropriate heading, but shall not be called at the roll-call meeting. It is understood that the society may look to the affiliated members for financial and moral support in all worthy efforts. (For special class of honorary members, see Article IX.)

5. These different persons shall become members, upon being elected by the society, after carefully examining the Constitution, and upon signing their names to it, thereby pledging themselves to live up to its requirements.

ARTICLE IV.

OFFICERS.

1. The officers of this society shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who shall be chosen from among the active members of the society.

2. There shall also be a Lookout Committee, a Prayer-Meeting Committee,

* This class of membership is provided for Christians of mature years, especially for those who have been active members, and who desire to remain throughout their life connected with the society. Young persons who can be either active or associate members should in no case be affiliated members.

a Social Committee, and such other committees as the local needs of each society may require, each consisting of five active members. There shall also be an Executive Committee, as provided in Article VI.

ARTICLE V.

DUTIES OF OFFICERS.

1. PRESIDENT.—The President of the society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the society, and it shall be his care to see that the different committees perform the duties devolving upon them.

2. VICE-PRESIDENT.—The Vice-President shall perform the duties of the President in his absence.

3. CORRESPONDING SECRETARY.—It shall be the duty of the Corresponding Secretary to keep the local society in communication with the United Society, and with other local societies, and to present to his own society such matters of interest as may come from the United Society, from other local societies, and from other authorized sources of Christian Endeavor. This office shall be permanent, and the name shall be forwarded to the United Society.

4. RECORDING SECRETARY.—It shall be the duty of the Recording Secretary to keep a record of the members, and to correct it from time to time, as may be necessary, and to obtain the signature of each newly-elected member to the Constitution; also to correspond with absent members, and inform them of their standing in the society; also to keep correct minutes of all business-meetings of the society; also to notify all persons elected to office or to committees, and to do so in writing, if necessary.

5. TREASURER.—It shall be the duty of the Treasurer to safely keep all moneys belonging to the society, and to pay out only such sums as shall be voted by the society.

ARTICLE VI.

DUTIES OF COMMITTEES.

1. LOOKOUT COMMITTEE.—It shall be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and to affectionately look after and reclaim any that seem indifferent to their duties, as outlined in the pledge. This committee shall also, by personal investigation, satisfy itself of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election to membership.

2. PRAYER-MEETING COMMITTEE.—It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge.

3. SOCIAL COMMITTEE.—It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, and

by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment of which the church approves may be provided.

4. EXECUTIVE COMMITTEE.*—This committee shall consist of the pastor of the church, the officers of the society, and the chairmen of the various committees. All matters of business requiring debate shall be brought first before this committee, and by it reported either favorably or adversely to the society. All discussion of proposed measures shall take place before this committee, and not before the society. Recommendations concerning the finances of the society shall also originate with this committee.

5. Each committee, except the Executive, shall make a report in writing to the society, at the monthly business-meetings, concerning the work of the past month.

ARTICLE VII.

THE PRAYER-MEETING.

1. *All the active members shall be present at every meeting, unless detained by some absolute necessity, and each active member shall take some part, however slight, in every meeting. To the above all the active members shall pledge† themselves, understanding by "absolute necessity" some reason for absence which can conscientiously be given to their Master, Jesus Christ.* The meetings shall be held one hour, and at the close some time may be taken for introduction and social intercourse, if desired.

2. Once each month a consecration or experience meeting shall be held, at which each active member may speak concerning his progress in the Christian life, or renew his vows of consecration. If any one chooses, he can express his feelings by an appropriate verse of Scripture or other quotation.

3. At each consecration or experience meeting the roll shall be called, and the responses of the active members who are present shall be considered as a renewed expression of allegiance to Christ. *It is expected that, if any one is obliged to be absent from this meeting, he will send a request to be excused by some one who attends.*

4. If any active member of this society is absent from this monthly meeting, and fails to send an excuse, the Lookout Committee is expected to take the name of such a one, and in a kind and brotherly spirit ascertain the reason for the absence. *If any active member of the society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the society, and his name shall be stricken from the list of members.*

* The object of this committee is to prevent waste of time in the regular meetings of the society by useless debate and unnecessary parliamentary practice, which are always harmful to the spirit of a prayer-meeting.

† For form of pledge, see By-Laws, Art. V.

ARTICLE VIII.

BUSINESS-MEETINGS AND ELECTIONS.

1. Business-meetings may be held at the close of the evening prayer-meeting, or at any other time in accordance with the call of the President.

2. An election of the officers and committees shall be held once in six months. Names may be proposed by a Nominating Committee appointed by the President.

ARTICLE IX.

RELATION TO THE CHURCH.

This society being a part of the church, the pastors, deacons, elders or stewards, and Sunday-school superintendent shall be *ex-officiis* honorary members. Any difficult question may be laid before them for advice.

ARTICLE X.

WITHDRAWALS.

Any member who may wish to withdraw from the society shall state the reasons in writing to the Lookout Committee and pastor, and if these reasons seem sufficient, he may be allowed to withdraw.

ARTICLE XI.

MISCELLANEOUS.

Any other committees may be added, and duties assumed by this society, which in the future may seem best.

AMENDMENT.

(The following Amendment was proposed by Rev. F. E. Clark, and recommended to the societies by vote of the National Conference held in Chicago, July 5–8, 1885.)

Since it would in the end defeat the very object of our organization if the older active members who have been trained in the society for usefulness in the church, should remain content with fulfilling their pledge to the society only, therefore it is expected that these older members, when it shall become impossible for them to attend two weekly prayer-meetings, shall be transferred to the affiliated membership of the society, if previously faithful to their vows as active members. This transfer, however, shall be made with the understanding that the obligations for faithful service shall still be binding upon them in the regular church prayer-meeting. It shall be left to the Lookout Committee, in conjunction with the pastor, to see that this transfer of membership is made as occasion requires. Special pains shall also be taken to see that a share of the duties and responsibilities, both of the prayer-meeting and of the general work of the society, shall be borne by the younger members.

Specimen By-Laws given as Hints for the Regulation of Local Societies.

If it is thought that these rules and regulations are unnecessarily long, it should be borne distinctly in mind that these specimen By-Laws are simply *suggestions*. It is not recommended that they be adopted entire, as in the case of the Model Constitution, for all of them would not be adapted, perhaps, to the need of any one society, but from them all valuable *hints* may be derived for the government of local organizations. The fundamental principles of the society are exceedingly simple, and only so many of these By-Laws need be adopted as seem necessary to the easy working of this plan for Christian nurture. Undue attention to rules and parliamentary law is to be deprecated, and the fundamental fact that the object of this society is *solely for Christian work and growth* should never be lost out of sight.

BY-LAWS.

ARTICLE I.

This society shall hold a prayer-meeting on ——— evening of each week. The last regular prayer-meeting of the month shall be a consecration or experience meeting, at which the roll shall be called.

ARTICLE II.

METHOD OF CONDUCTING THE EXPERIENCE OR CONSECRATION MEETING.

At this meeting the roll may be called by the leader during the meeting, instead of at its close. After the opening exercises, the names of five or more may be called, and then a hymn sung or a prayer offered. Thus varied, with singing and prayer interspersed, the entire roll may be called.

ARTICLE III.

This society shall hold its regular business-meeting in connection with the first regular prayer-meeting in the month. Special business-meetings at the call of the President.

ARTICLE IV.

The election of officers and committees shall be held at the first business-meeting in.....

A Nominating Committee shall be appointed by the President, of which the pastor shall be a member *ex officio*. The following clause of the By-Laws may be read to the society before each semi-annual election of officers:

While membership on the board of officers or committees of this society should be distributed as evenly as the best good of the society will warrant, among the different members, the offices should not be considered places of honor to be striven for, but simply opportunities for increased usefulness; and any ill-feeling or jealousy springing from this cause shall be deemed unworthy a member of the Society of Christian Endeavor.

When, however, a member has been fairly elected, it is expected that he will consider his office a sacred trust, to be conscientiously accepted, and never to be declined except for most urgent and valid reasons.

ARTICLE V.

Applications for membership may be made on printed forms, which shall be supplied by the Lookout Committee, and returned to them for consideration.

Names may be proposed for membership at the close of the consecration-meetings, and shall be voted on by the society at the following business-meeting. The Lookout Committee may also, in order to satisfy itself of the Christian character of the candidate, present to all candidates for active membership the following card to be signed:

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray, and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration-meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed.....

ARTICLE VI.

Persons who have forfeited their membership may be re-admitted on recommendation of the Lookout Committee and pastor, and a two-thirds vote of the members present at any regular business-meeting.

ARTICLE VII.

New members shall sign the Constitution and By-Laws within four weeks from their election, to confirm the vote of the society.

ARTICLE VIII.

Any one who cannot accept the office to which he may be elected, shall notify the President in writing before the next business-meeting, at which the vacancy shall be filled.

ARTICLE IX.

Membership tickets may be furnished to all members of the society, admitting them to all the socials. The Social Committee may furnish tickets

to members for their friends, providing they are suitable persons, admitting them to the socials dated on the ticket.

ARTICLE X.

The Lookout Committee shall read the names of any who may cease to be members, and give the reason why their names should be taken off the list.

ARTICLE XI.

Letters of Introduction to other Christian Endeavor Societies shall be given to Members *in good standing* who apply to be released from their obligations to the society, this release to take effect when they shall become members of another society; until then, their names shall be kept on the Absent List. Members removing to other places, or desiring to join other Christian Endeavor Societies in the same city or town, are requested to obtain Letters of Introduction within six months from the time of their leaving, unless they shall give satisfactory reasons to the society for their further delay.

ARTICLE XII.

Other committees may be added, according to the needs of local societies, whose duties may be defined as follows:

THE SUNDAY-SCHOOL COMMITTEE.—It shall be the duty of this committee to endeavor to bring into the Sunday-school those who do not attend elsewhere, and to co-operate with the superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday-school.

THE CALLING COMMITTEE.—It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the church, to call on them, and to remind others where calls should be made.

MUSIC COMMITTEE.—It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the society into account, when necessary, at public religious meetings.

MISSIONARY COMMITTEE.—It shall be the duty of this committee to provide for occasional missionary meetings, to interest the members of the society in all ways in missionary topics, and to aid in any manner which may seem practicable the cause of home and foreign missions.

THE FLOWER COMMITTEE.—It shall be the duty of this committee to provide flowers for the pulpit and to distribute them to the sick at the close of the Sabbath services.

TEMPERANCE COMMITTEE.—It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the society.

THE RELIEF COMMITTEE.—It shall be the duty of this committee to do what it can to cheer and aid, if possible and necessary, by material comforts, the sick and destitute among the young people of the church and Sunday-school.

THE GOOD LITERATURE COMMITTEE.—It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspaper representing the society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation, as the pastor and the church may direct. It may, if deemed best, distribute tracts and religious leaflets, and, in any other suitable way which may be desired, introduce good reading matter wherever practicable.

ARTICLE XIII.

Members who cannot meet with this society for a time, are requested to obtain leave of absence, which shall be granted by the society, on recommendation of the Lookout Committee and pastor, and their names shall be placed on the Absent List.

ARTICLE XIV.

—— members shall constitute a quorum.

ARTICLE XV.

These By-Laws may be amended by a two-thirds vote of the members present, provided that notice of such amendment is given in writing, and is recorded by the secretary at least one week before the amendment is acted upon.

Francis E. Clark

APPENDIX.

BY A WORKER.

Organization of the Young People's Society of Christian Endeavor.

THE Society of Christian Endeavor is a thoroughly organized body which evidently believes that the practical way to conduct a religious society is to manage it on strictly business principles. This Society was established in 1881. It has a constitution and by-laws, a set of officers, which includes a president, vice-president, recording secretary, corresponding secretary and a treasurer.

Conventions are held at stated intervals, both by the United Society and the several State Unions, at which officers are elected and new methods discussed. The official organ of the Society, *The Golden Rule*, is published simultaneously in Boston and New York every week.

Every exigency that may arise in the routine work of the Society seems to have been anticipated and is met by an appropriate form, of which there is an elaborate series. Take, for instance, the case of a young person whom the Union has reason to believe is desirous of becoming a member. An invitation would be sent to him in the following form:

INVITATION CARD.

Young People's Society of Christian Endeavor.

.....

You are cordially invited to attend our Prayer-Meetings, which are held

.....

and it would give us great pleasure to have you become a regular attendant upon them.

Having attended the meetings, and wishing to become an enrolled member, he would make out an application for admission such as this:

APPLICATION BLANK.

.....189...

I,.....having carefully examined the Constitution of **The Young People's Society of Christian Endeavor,** *would be pleased to join the Society as an.....Member, and do hereby agree, with God's help, to live up to the requirements of the Constitution.*

Name,.....

P. O. Address,.....

And then the question of pledges arises. For the new member who is not yet thoroughly conversant with the duties and requirements of active membership, the Associate Member's pledge is the preliminary step:

ASSOCIATE MEMBER'S PLEDGE.

As an Associate Member I promise to attend the prayer meetings of the Society habitually, and declare my willingness to do what I may be called upon to do as an Associate Member to advance the interests of the Society.

Signed,.....

Residence,.....

This is to be followed as soon as possible by an active pledge. There are two forms of this in general use at present.

SPECIAL NOTICE.—Forms 1 and 2 of the Active Pledge are published for the benefit of Societies that have not yet adopted form 3, which is the form recommended by the Trustees in the Model Constitution. It is hoped that all the Societies will make the change as soon as possible.

Order as Form No. 1.

ACTIVE MEMBERSHIP PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

Signed,.....

Date,..... *Residence,*.....

Order as Form No. 2.

AS AN ACTIVE MEMBER,

I Promise

1st. *To read the Bible every day.*

2d. *To pray every day.*

3d. *To be present at every regular prayer-meeting of the Society, unless detained by some absolute necessity, meaning by this, some reason which, with a clear conscience, I can present to God. To take some part in every meeting. If absent from the monthly consecration meeting, to give or send an excuse to the Lookout Committee.*

4th. *Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; and, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.*

Signed,.....

Date,..... *Residence,*.....

But the organizers have found that these were not sufficiently definite in their promises, and a more specific statement has been formulated, called the Cast Iron Pledge, as follows:

Order as Form No. 3.

ACTIVE MEMBER'S PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

Signed,.....

Date,..... *Residence,*.....

The more youthful members, who have separate unions of their own, sign a modified form of the pledge:

JUNIOR MEMBERSHIP PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the Society when I can, and will take some part in every meeting.

Name.....

I am willing that.....*should sign this pledge and I will do all I can to help*.....*keep it.*

Parent's Name.....

Residence.....

In case of Societies that were formed before the present method of conducting services was adopted, another form of pledge has been found necessary:

FOR RE-ORGANIZATION.

Some Societies, having started without the Prayer-Meeting Pledge, find it necessary to re-organize, retaining as **Active** *Members only those who are willing to live up to their vows. Those who are not willing to sign such a card, thereby of their own accord would leave the Active Membership of the Society.*

As an Active Member I Have Promised

1. *To be present at every meeting unless detained by some absolute necessity, meaning by this, some reason which, with a clear conscience. I can present to God.*
2. *To take some part in every meeting.*
3. *If absent from any consecration meeting, to give or send an excuse to the Lookout Committee.*
4. *I hereby renew this covenant, and by God's grace will endeavor to fulfil its requirements.*

Signed.....

Dated.....

The question of a definite system for making offerings is covered by specific pledge:

MONTHLY OFFERING.

Young People's Society of Christian Endeavor.

I hereby pledge myself to contribute **Monthly** *for one year from* .....*the sum marked below; the payments to be made at such times as the Society shall decide.*

1c.	2c.	3c.	4c.	5c.	6c.	7c.	8c.	9c.	10c.

Name.....

This Pledge being voluntary may be withdrawn at any time by notifying the Treasurer.

It is the business of Special Committees to look up dilatory members, for which purpose they use the subjoined forms:

YOUNG PEOPLE'S

Society of Christian Endeavor.

DEAR FRIEND:

We have not heard your voice lately in our prayer-meeting, which we have all pledged ourselves to attend and take part in. Will you not be one of the first to take part in the next meeting, and will you not join us in our prayers for the outpouring of the Spirit of God upon our Church and upon our Society?

Your Friends,

THE PRAYER MEETING COMMITTEE.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee.—DEUT. 23: 21.

DEAR FRIEND:

The strength of our Society lies in the voluntary covenant which we have each assumed, and this is based upon these words of our Constitution:

"All the Active Members of the Society shall be present at every meeting, unless detained by some *absolute necessity*, and each one shall take some part, however slight, in every meeting.

"Once each month a consecration meeting shall be held, at which each member shall speak concerning his progress in the Christian life, or renew his vows of consecration.

"If any member of the Society is absent from the monthly consecration meeting, and fails to send an excuse, the Lookout Committee is expected to take the name of such an one, and, in a kindly and brotherly spirit, ascertain the reason for the absence."

In the kindliest spirit of brotherly love we send you this card to remind you that we did not hear your voice at our last monthly meeting. We were sorry to note your absence, and hope you will be with us at each succeeding meeting.

Our next roll-call will occur on.....
and we hope you will be present or send an excuse.

Yours for Christian Endeavor,

LOOKOUT COMMITTEE.

Active members of the Union are expected to take turns in furnishing a topic for the weekly prayer-meetings, which is sent in a suitable form:

.....189...

DEAR FRIENDS:

I have thought of the subject for the next prayer-meeting, and send you this verse:

.....

.....

.....

I will pray for the success of the meeting and that God may be with you. Sincerely in C. E.,

.....

There is, also, a form of invitation asking strangers to join the Sunday-school;

Sunday-School Committees have found such a Card as this useful.

.....**Sunday-School.**

Being desirous of increasing our Sunday-School, and not finding your name among its members, we most cordially invite you to become a member, trusting that you will find much enjoyment in attending, and knowing that your influence will be a great assistance in promoting the success of the School.

In behalf of the S. S. Committee,

Young People's Society of Christian Endeavor.

and fruit and flowers, distributed among hospitals and Institutions, are accompanied by a Card:

WITH KIND WISHES

OF

Young People's Society

OF

Christian Endeavor.

A letter of introduction is furnished members who find it necessary to transfer from one Union to another:

LETTER OF INTRODUCTION.

Young People's Society of Christian Endeavor

of.....

DEAR FRIENDS:—We take great pleasure in introducing to you through this letter M.....

.....*who has been an*.....

Member of our Society.

We trust that.....*will become a useful member of your Society, and that the acquaintance thus made will be the means of advancing still further the Endeavor idea—"For Christ and the Church."* *Yours sincerely,*

.....*President.*

.....*Secretary.*

To the Y. P. S. C. E. of.....

In addition to this comprehensive set of forms, there are numerous leaflets, suggestion forms, orders of exercise, directory cards, record lists and hymnals, prepared and published under the supervision of the United Society.

Epworth League

"I desire a league offensive and defensive with every soldier of Jesus Christ."

John Wesley.

NWARD CHRISITAN SOLDIERS SERIES.

WASHINGTON, D. C.
BRODIX PUBLISHING CO.
1892.

Cordially Yours,

J. F. Berry

"ONWARD, CHRISTIAN SOLDIERS" SERIES.

The Epworth League

OF THE

METHODIST EPISCOPAL CHURCH.

BY

REV. JOSEPH F. BERRY, D. D.,

Editor of "The Epworth Herald," Chicago, Ill.

ILLUSTRATED.

WASHINGTON, D. C.

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The Officers of the Society are as follows:

Bishop J. N. FITZ GERALD, LL. D., President.

J. L. HURLBERT, D. D., Gen. Sec'y.

R. R. DOHERTY, Ph. D., Rec. Sec'y.

J. M. FREEMAN, D. D., Treasurer.

OUR PLEDGE.

"I will earnestly seek for myself, and do what I can to help others attain the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusements forbidden by the discipline of the Methodist Episcopal Church, and I will attend, as far as possible, the religious meetings of the chapter and the church, and take some active part in them."

Sincerely yours.
Jesse L. Hurlbut.

THE EPWORTH LEAGUE

OF THE

METHODIST EPISCOPAL CHURCH.

BY REV. JOSEPH F. BERRY, D.D.

THE LEAGUE INTRODUCED.

THE Epworth League is the young people's society of the Methodist Episcopal Church. It is not yet quite three years old. From the first its growth has been remarkable. There are now more than seven thousand local organizations called chapters, and a total membership of probably four hundred and fifty thousand. This includes organizations in all parts of the United States, and in Norway, Sweden, Denmark, Italy, India, China, Japan and other countries where Methodism has established missions. The movement has spread to other branches of the Methodist family. The League has been adopted as the official young people's society of the Methodist Episcopal Church, South, and by the Methodist Church in Canada. Several chapters have recently been organized in England, and it is expected that the work there will be extended rapidly. The present rate of growth in the Methodist Episcopal Church is as rapid as at any time since the movement was projected. Between fifty and one hundred new chapters are organized each week, and the zeal of the young people is as intense as ever. Nor is enthusiasm over the society confined to the juniors of the church. Leaders in all departments of church life warmly approve. Our bishops without exception have said "God speed the League." Our college presidents have found it to be an effective agency for promoting among the young people an interest in higher education. The secretaries of

our great benevolent boards have discovered here a training-school in which the church of to-morrow is being drilled in the why and how of systematic beneficence. The editors have repeatedly written their cordial "God bless you." Presiding elders have promptly welcomed it to their districts and set its machinery in motion. And hundreds of our most alert and effective pastors have delighted to march in the van-guard of the Epworth procession.

BEFORE THE LEAGUE ERA.

It must not be understood, however, that the Epworth League is the first organized movement which Methodist Episcopalianism has made for the intellectual, social and religious culture of her young people. Independent young people's societies, with and without pledges, have been conducted in many of our churches for half a century. But it was not until the General Conference of 1876, that provision was made for a general society. This was called the Lyceum. It aimed chiefly to stimulate a taste for good reading and to develop the young people of the church on their intellectual side. It was soon felt, however, that more than this was needed. Dr. J. H. Vincent (since elected bishop), who is ever fertile in expedients, soon developed a plan for a more comprehensive and practical society, which he first outlined at the Centenary Conference at Baltimore in 1884. It was regularly adopted by the Sunday-School Union December 17, 1884, and a board of control was appointed by the bishops at the general conference succeeding. The general aims of this new organization were similar to those of the famous Holy Club, from which it derived its name. With that club began the great revival of primitive Christianity known as Methodism. It was composed of Oxford collegians, who came together four nights a week for about nine years for literary and religious purposes. Critical study was given to the Greek Testament and certain ancient classics. Diligent inquiry was made concerning the standards of genuine Christian attainment and an earnest, godly life. Plans were devised and energetically executed, looking to the relief of the poor, the afflicted, and the criminal classes. Strict economy of time and means, heroic self-denial, unexampled industry, and holy enthusiasm attracted attention and soon aroused the opposition of formal church-

Thomas Bowman

R. S. Foster

men and the abuse of infidel students. In derision the members were called "Methodists." The Oxford league of 1884 was a reproduction of the Oxford club of 1729–37, having for its end the revival of the four objects of that club: 1. The more careful study of the Word of God. 2. The study of literature. 3. The increase of personal piety. 4. The training of its members in works of mercy and help. The League was soon organized in many churches, and its activities conducted with much satisfaction to the pastors and young people.

A few months before the Lyceum gave place to the Oxford League another general society sprang into life. It was known as the Young People's Methodist Alliance. Its birth-place was a beautiful grove on the historic Des Plaines camp-ground, not far from the city of Chicago. Dr. and Mrs. Asbury Lowrey, of New York, visited the camp and taught the doctrine of the "higher life," until hundreds became deeply interested. Among the number were several young members of Chicago churches. One day two young women, Miss Winnie S. Benjamin and Miss Lillian E. Date, met by appointment under a certain tree for prayer and religious conversation. The next day they were joined by others. The circle widened. Extraordinary religious services were held. Many consecrated themselves anew to the service of Christ, and were richly blessed. Finally it was determined that a formal organization should be effected, so that systematic work might be carried on during the year. Before the camp-meeting adjourned a constitution had been adopted, plans of work mapped out and officers elected. The work developed in a manner wholly unexpected. Local branches of the Alliance sprang up in churches in all sections of the West, a monthly paper called the *Alliance Herald*, was issued, and a general organizer placed in the field. When the Alliance was merged into the Epworth League it had nearly seventeen thousand members, and had accomplished a really remarkable work in giving emphasis to the experience of "perfect love," and the importance of aggressive evangelistic effort.

In the autumn of 1887 another general society was formed. It was known as "The Young People's Christian League," and its birthplace was Boston. Dr. J. H. Twombly, a prominent member of the New England Conference, was largely instrumental in its organiza-

tion. The society was started with broader plans than any young people's organization then existing in the church. The Alliance at that time had only one class of members, and the Oxford League required a uniform constitution, and neither of these was able to group together the many independent societies which were in our churches. The Christian League aimed to unify the interests of these older societies, lyceums, guilds, bands, etc., with their local histories and associations, by making them auxiliary to a central body without requiring any change of name or constitution or method of work. It was a sort of round-house into which different engines might run and get acquainted with each other's whistles in conventions and the like. General officers were elected, conventions held, literature scattered freely, and before many months the Christian League had auxiliaries all over New England and in regions far beyond.

A month or two later still another organization came into being. This time Detroit, Michigan, was the centre of activity. It was at first called the "Young People's Society of the Detroit Conference," but afterwards was christened "The Methodist Young People's Union." This new society also had its corps of general officers, a monthly organ called *Our Young People*, and pushed most vigorously and successfully the work of organization throughout Michigan and into many other sections, especially of the West. The constitution was admirable in many of its features. Besides placing due stress upon religious work among young people, it made ample provision for social and intellectual culture, and activities which would develop the benevolent impulses of its members.

A fifth society was known as "The Methodist Episcopal Alliance, of the North Ohio Conference." Its activities were chiefly within the bounds of that conference, and at the time of the union of the societies, the organization was recognized by pastors and people as a most useful agency for reaching and saving the young.

Thus it will be seen that five distinct general societies occupied the Methodist Episcopal field, and were pushing their work forward with devotion and enthusiasm. There was no improper competition nor un-Christian rivalries. The projectors of each organization were no doubt influenced by a desire to confer blessings upon the young people of the church and glorify God. Their zeal in extending the

S. M. Merrill.

Very Truly Yours

Edward G. Andrews.

activities and influence of their societies was admirable. Yet for months there was growing up in the church a conviction that this multiplication of societies was needless, if not wasteful, and that somehow a union should be brought about. This conviction was later shared by the most active leaders in young people's work, and presently resulted in the union for which so many devoutly longed and prayed.

THE BIRTH OF THE EPWORTH LEAGUE.

There are certain localities of historic interest to which Methodists often turn with gratitude and pride. Epworth, the home of the Wesley family, is one of them. City Road Chapel in London is another. Old John Street Church, in New York City, is still another. Future historians of Methodism will have to place Cleveland, Ohio, in the catalogue of favored names, for in that city the Epworth League was born. The event occurred on the 15th day of May, 1889, in the Central Methodist Episcopal Church. The old building in which the meeting occurred has been pulled down and a handsome modern structure, known as "Epworth Memorial Church," has recently taken its place.

Negotiations had been carried on for some weeks between representatives of the five general societies which have been briefly sketched. That some steps ought to be taken to centralize and harmonize the work among the young people of the church was freely admitted. But just what methods would most easily bring about the desired consummation was a question not easy to answer. Finally the Young People's Alliance proposed a conference of representatives of the various organizations. This met with favor. Each society appointed delegates, and on the morning of Tuesday, May 14, they met face to face. As the *personnel* of the Cleveland Conference will be a matter of historic interest in coming years, the names of its members are herewith recorded:

The Oxford League was represented by Rev. J. L. Hurlbut, D.D., Corresponding Secretary of the Sunday-School Union and Tract Society; Rev. J. M. Freeman, D.D., Assistant Corresponding Secretary of the above societies; Rev. J. E. Price, D.D.; Rev. J. T. Docking, R. R. Doherty, Ph.D., and Mr. B. E. Helman. The Young People's

Alliance sent Rev. Henry Date, Rev. M. D. Carrel, Rev. S. A. Keen, D.D., Rev. W. I. Cogshall, Rev. S. W. Heald and Mr. W. W. Cooper. The Christian League found able representatives in Rev. W. I. Haven, Rev. C. A. Littlefield and Rev. W. P. Odell. The Young People's Union was represented by these six Michigan pastors: Rev. W. W. Washburn, D.D., Rev. F. A. Smart, Rev. Samuel Plantz, Rev. C. H. Morgan, Rev. C. B. Spencer and Rev. J. E. Jacklin. The Alliance of the North Ohio Conference appointed as its representatives Rev. J. S. Reager, Rev. G. A. Reeder, Rev. B. J. Mills, Rev. B. J. Hoadley, Rev. O. M. Badgley and Rev. L. K. Warner.

Mr. W. W. Cooper was made chairman of the conference, and Rev. C. B. Spencer acted as secretary. A discussion of the problem which had brought the company together was at once begun. At Dr. Washburn's suggestion each society was allowed ten minutes to present its scheme for a basis of union. Rev. Henry Date, on behalf of the Methodist Alliance, gave a very clear outline of its desires: 1. A uniform constitution; 2. Self-government under some general broad autonomy; 3. A strong spiritual cement. The Young People's Christian League, represented by Rev. W. I. Haven, proposed that the general organization and the publishing interests of the new society should be centered in New York, and that the general secretary should be the secretary of the Sunday-School Union. He also outlined the general conference district idea which we have since incorporated in our constitution and the board of control. Dr. Washburn and Rev. J. S. Reager, on behalf of their societies, endorsed the suggestions already made.

In the afternoon Dr. Hurlbut, on behalf of the Oxford League, proposed for the united society: 1. A strong spiritual foundation; 2. The local society to be organized under the regulation of the official board of the local church; 3. The general organization to be managed by a board elected by the general conference after nomination by the bishops.

On Wednesday morning the general constitution was adopted tentatively. In the afternoon the name Wesley League was adopted, the first vote standing twelve for Wesley League, nine for Epworth League, eight for Oxford League, and one for Young People's

Henry W Warren

Yours very truly

Cyrus D. Foss

League. A subsequent vote adopted the name Epworth League. During the afternoon the discussions were animated. The representatives of each organization felt the importance of retaining as many of the features of their particular society as possible, and at times the strain was very great. But nothing could have been more delightfully Christian than the spirit of compromise manifested upon all sides. All were prayerfully solicitous to follow the leadings of Providence and anxious not to venture in advance of them. Once during the morning session and several times during the afternoon, did they pause in the earnest discussion of controverted points to engage in earnest prayer.

When the delegates assembled at the evening session the representatives of the Oxford League were not present. They felt that they could not go further with the negotiations without unduly compromising the society they had been commissioned to represent. This action threw the remaining delegates into consternation. All felt that a momentous crisis had come. So the brethren betook themselves to prayer. God heard their petitions and answered in an unmistakable manner. Every one felt the Divine presence. Rev. W. I. Haven, with tears rolling down his cheeks, arose and said: "I am willing to concede anything; we must not leave this place without securing the end for which we came—union." All agreed that he was right. So after another affecting season of prayer a committee was appointed to wait upon the Oxford League delegates, and inform them that they would accept their ultimatum. No doubt this remarkable season of consecration and pleading decided one of the most vital crises in the history of the church.

When the Oxford League representatives re-appeared, Dr. Hurlbut presented a plan of union which had been outlined by himself and colleagues. This was carefully discussed. During its consideration certain modifications were agreed to. Then the final vote was taken, and to the glad surprise of all the union was at last an accomplished fact. In the plan adopted certain cherished features of each society were retained. The modified constitution of the Oxford League became the Constitution of the new League. The colors of the Alliance (the white ribbon with the scarlet thread running through it) became the League colors. The motto of the Christian League of

New England, "Look up; lift up," was adopted. The badge of the Oxford League was retained. When the decisive vote had been taken tears started in many eyes, and the delegates grasped hands in soulful congratulation. Then all joined in singing:

"Blest be the tie that binds
Our hearts in Christian love,"

and several led in prayer and praise. The two days' session came to an end shortly after midnight of the 15th day of May, 1889. As time rolls on it will be seen even more clearly than at present that this Cleveland Conference was one of the memorable events in the history of Methodism, for its deliberations gave to the church what she had so long needed—a united, harmonious, practical and aggressive young people's organization that would ultimately receive the enthusiastic support of the entire denomination.

EPWORTH ACTIVITIES.

It will be difficult to compress into the narrow limits of this chapter anything like a full account of the multiplied activities of this remarkable young organization. A mere outline must suffice. The league is still in the formative period. It has been something of an evolution. Its machinery will probably be somewhat modified at the General Conference which convenes at Omaha in May, 1892. Yet the methods of work now employed have proven so satisfactory that the essential features of the organization will surely remain intact.

The primary object of the Epworth League, as expressed in its constitution, is to promote intelligent and loyal piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help. It is a "general" or "parent" society with which local Leagues are in affiliation, and to which they are auxiliary.

The League is governed by a General Board of Control, which is chosen as follows: Five members are appointed by the Board of Bishops, five members by the Board of Managers of the Sunday-School Union, of whom the Corresponding Secretary of the Union is one; five members by the Board of Managers of the Tract Society,

John F. Hurst

W. C. Ninde

and two members from each General Conference district—these being chosen as the organization in each General Conference district may desire. The members continue in office for a term of two years. The Board of Control meets annually. The executive committee holds a session as often as seems necessary. The general officers of the League (the first elected) are as follows: President, Bishop J. N. Fitzgerald; Recording Secretary, Rev. J. L. Hurlbut, D.D.; Recording Secretary, Robert R. Doherty, Ph.D.; Treasurer, Rev. J. M. Freeman, D.D. The executive committee consists of the above and Rev. Arthur Edwards, D.D., Rev. William I. Haven, Rev. L. E. Prentiss, D.D., O. L. Doty, and Willis W. Cooper.

The League has a weekly newspaper organ, *The Epworth Herald.* Its publication was begun in June, 1890, and before the close of its first year it had nearly 40,000 subscribers. At the end of its seventeenth month it has more than 50,000 actual paid subscriptions, and the list is going up rapidly. This paper contains a large amount of miscellaneous matter of interest to young people, discussions of practical League methods, and reports of Epworth advance from all parts of the wide field.

The local organization is called a chapter. Each chapter is recorded at the central office, is given a number, and granted a charter. Persons of good moral character fifteen years of age and upwards are eligible to membership. The great majority of members are less than thirty, yet many older persons have gladly become identified with the movement. New members are received upon nomination by the president, election by the chapter and approval by the cabinet. The officers of the chapter consist of a president, four vice-presidents, a secretary and a treasurer. These officers are elected annually or semi-annually, as the chapter may choose, and together with the pastor constitute the cabinet, or executive body of the chapter. The pastor is an *ex-officio* member of both the chapter and the cabinet. The officers must all be members of some evangelical church. The president must be a member of the Methodist Episcopal Church. In selecting officers great care is usually taken to choose persons whose tastes and talents are likely to make them successful in the department to which they are elected. After the officers are elected the names are referred to the quarterly confer-

ence or official board of the church for confirmation or rejection. Officers cannot serve who fail to receive such official endorsement.

Each chapter may decide for itself whether it desires the pledge as a requisite of membership. Such chapters as prefer the pledge may adopt an article dividing the membership into two classes, active and associate, and requiring a pledge from the active members. But the pledge is left optional. It may be required, or may be offered to the members, or it may be omitted by the chapter. It is printed upon sheets and upon cards for general circulation. Following is the Epworth League pledge:

> *I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the Chapter and the Church and take some active part in them.*

Active members only are eligible to election as officers of the chapters. Associate members are entitled to all other privileges of membership.

There are six general departments of work, over each of which an officer of the chapter presides. The first vice-president has charge of the department of Christian work; the second vice-president that of mercy and help; the third the literary department; the fourth the entertainment department; the secretary the department of correspondence, and the treasurer the department of finance.

Let us glance a little more closely at the various forms of service which are contemplated in the departments.

I. Department of Christian Work.—This department has charge of the regular prayer-meetings of the chapter. It also plans special revival meetings, neighborhood outdoor and cottage services and the like. It looks after the spiritual welfare of the members, inviting those who are interested to join the classes of the church.

J. M. Waldron

Willard F. Mallalieu

It conducts children's prayer-meetings or devotional meetings for special classes of persons, as sailors, railroad men, etc. It helps the superintendent in building up and strengthening the Sunday-school.

It also endeavors to interest the young people in the missionary enterprises of the church. To it are committed all the evangelistic and devotional activities of the chapter. Where the work of the League is so divided that the different departments interweave their efforts, the Department of Christian work always arranges for the devotional services in sociables, lectures, and all such meetings.

II. Department of Mercy and Help.—This division arranges for the systematic visitation of the members of the chapter, the sick of the neighborhood, the aged, and new-comers to the community. It interests the League in the charities of the place, and plans to give aid when needed. It has charge of temperance, social purity work, tract distribution and the like. The Junior League is its care when not organized separately. All sorts of home mission work when undertaken by the chapter, such as visiting hospitals, nursing, distribution of flowers, starting industrial schools, running employment bureaus, coffee houses, day nurseries, etc., are under its care.

III. Department of Literary Work.—It is the aim of this department to encourage the study of the Scriptures, to instruct the membership in the doctrines, polity, history, and present activities of the Methodist Episcopal Church and the other denominations of the Church universal, and to give stimulus and direction to general Christian culture. It has charge of all courses of reading and study pursued by the chapter. It may open, wherever practicable, libraries, reading-rooms, art-rooms, night schools and the like. It is to arrange for lectures and literary gatherings when members of the chapter and others shall present essays, papers, talks, debates, etc. It will earnestly endeavor to extend the circulation of the books and papers of the Church, and do what it can to quicken the intellectual life of its members and the community.

IV. Department of Entertainment.—Those who are in charge of this department are expected to be on the outlook for new members, and to be ready to receive them and introduce them at all meetings of the chapter. It has charge of the social part of all gatherings. The music of the chapter and its entertainments other

than the literary programmes are under its care. It provides flowers for the pulpit, ushers when needed, and attends to procuring badges, emblems, banners, decorations, etc., and is the custodian of all such effects belonging to the chapter. Picnics, excursions, and the like are under its care.

V. Department of Correspondence.—The secretary and his asssistants keep a complete record of the membership; of all the meetings, and of all the courses of reading and study pursued by the chapter. It is desirable that it keep copies of all programmes, newspaper and other notices of its affairs and all *memorabilia* relating to its doings. It may carry on correspondence with absent members and other chapters, and read the replies at the meetings of the chapter as the chapter may order. It conducts all correspondence with the central and district offices, and is the custodian of all the records of the chapter. By it members in good standing are recommended to other chapters.

VI. Department of Finance.—This department is in charge of the "secretary of the treasury." He is expected to present to the chapter plans for meeting the financial needs of the chapter. He collects all dues and receives all moneys, disbursing the same as the chapter may direct. All matters involving an expenditure of money shall be referred to his department for consideration before the final action of the chapter.

Work in at least one of these divisions is assigned to every Leaguer. He may choose his special field of activity, but having chosen it, he is expected to be loyal to his department superintendent, and do the best possible service.

The League has a motto, as noted in the previous chapter, "Look up; lift up." This is indicative of its real spirit and purpose. Look up to Christ; lift up humanity. Christ is the centre of Christian hope, of courage, of strength. Only as we look to him in faith do we gain strength to "lift up" those who have been low in dissipation and moral uncleanness. There is a second motto which has become a universal favorite, the ringing sentence of the sainted Bishop Simpson, "We live to make our own church a power in the land, while we live to love every other church that exalts Christ."

We also have a badge which is proudly worn by thousands of

John H. Vincent,

Always Sincerely

C. H. Fowler

young Christians in all parts of the world. It is the Maltese cross. It is used also as an emblem upon banners, stationery, etc. Many beautiful and artistic designs of the badge (button and pin) have been made. Some chapters have tasteful banners which they carry to the conventions and other gatherings.

The outline which we have given applies in most particulars to the League in the Methodist Episcopal Church South, the Canadian Methodist Church and elsewhere.

The Junior League has now more than a thousand organizations, and is growing with remarkable rapidity. This supplies a need that has for years been keenly felt.

A DENOMINATIONAL SOCIETY.

The Epworth League is denominational. That is one of its best features. We are clear in our convictions that for us, at least, it possesses advantages which could not be secured in connection with any inter-denominational plan, so called.

The five societies from which the League was organized were each strongly denominational, and it would have been impossible to secure the union upon any other than a denominational basis.

From the first, Methodism has emphasized certain doctrines and methods which have distinguished it from all sister denominations. We have not imitated other churches in our theology, in our hymnology, in our polity, in our preaching, nor in our evangelistic methods. We have been a peculiar people. "If our fathers had sought to follow other churches," says Dr. J. L. Hurlbut in a recent admirable discussion of this question: "If they had sought to assimilate with them, to tone down their enthusiasm to the level of others, to harmonize their creed or their system with those of others, Methodism would not be in the forefront of progress. The young David of a century ago won his victory, not in Saul's armor, but with weapons all his own. For a hundred years we have been successful according to the measure that we have sought to be ourselves and to do our work in our own way. In dealing with its young people our church will bring to pass the best results by holding fast to its own traditions, while it seeks cordiality and fraternity, but not union of organization with its sister Churches. The relation between

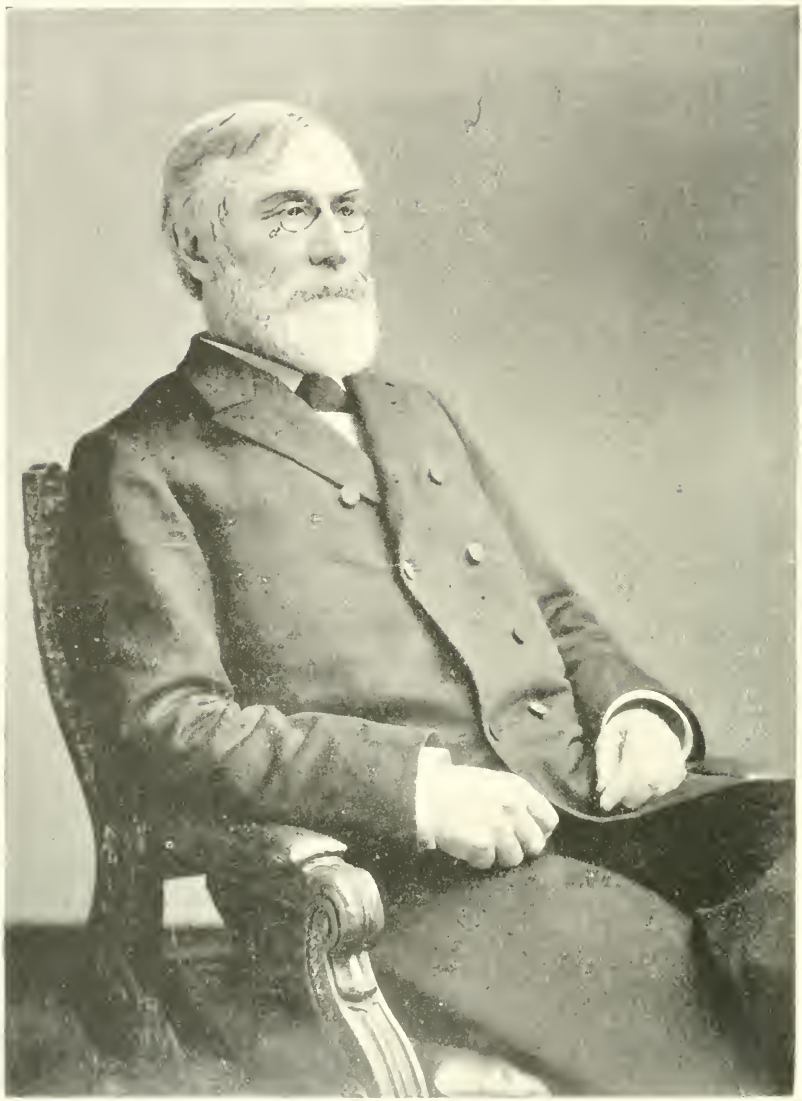
the Church and its young people is too vital for us to hand their supervision over to any outside authority."

The Methodist Episcopal Church is a connectional church. The plans which would suit a church having a Congregational or Independent form of government will not answer our purpose at all. The League is a vital part of our connectional machinery, just as is the class-meeting, the love-feast, the quarterly conference and the annual and general conferences. No young people's society officered by persons outside of our church, furnished with literature other than that published by our Book Concern, and constructed upon congregational principles could be made permanently operative. We must have something in exact harmony with the general working plans of the church.

Our plans are original. We have borrowed nothing. Every essential feature of our organization has been familiar to Methodism for generations. Is it the consecration service? Behold the Methodist class-meeting for a hundred years. Is it the pledge? Turn to the record of John Wesley formally pledging his members to certain specified duties, almost at the beginning of his ministry. Is it the appointment of committees to do certain practical Christian duties? Read the Methodist Episcopal Book of Discipline ever since it was printed, and you will find that practically the same provisions have been made as are now used in the League for doing the Lord's great work.

We believe a denominational society is preferable because of the provision which it makes for developing intelligent church loyalty among the young people. Just because our system is so different from that of other churches our youth need special instruction concerning it. They should be taught wherein the Methodist Episcopacy differs from other Episcopal bodies, and is superior to others.

They should know why we place two score of churches together under the care of a presiding elder. They should understand the principles of "our settled itinerancy." If our two million young people can be made acquainted with the system of their Church they will not love other Churches less, but they will love their own more. Then, too, our youth need to be informed concerning their Church's history, which contains some of the most romantic pages and nar-



J. N. Fitzgerald

Faithfully Your friend

Isaac W. Joyce

rates some of the most heroic deeds in the annals of Christianity. We would bring our young people into contact with Wesley and Fletcher, with Asbury and Jesse Lee, with Wilbur Fisk and Bishop Simpson, and let the communion of these saints give them new inspiration. In a union organization these subjects must be ignored, and we must be to a great extent silent concerning our own Church. But these are too important to be passed by.

There is also the advantage of *permanence* in a society of our own. If a society depends solely upon the enthusiasm of young people it will soon cease to live. Young people grow up, change their opinions, remove from their homes. A few years will witness the rise and fall of most young people's societies. We would have ours engrafted upon the tree of the Church, both locally and in general. Any independent organization is in danger of becoming a disintegrating force and is almost certain to decline after a few years. But the society cannot be a part of our system unless it be under our control. We cannot introduce into our polity an organization directed by gentlemen, however estimable or eminent, outside of our own body. If we are to have a society recommended by our bishops, indorsed by our Conferences, and acceptable to our official boards, it must be controlled throughout by the authorities of our Church. This alone will give it a harmony with our connectional plans and an enduring existence.

But should there not be fraternal co-operation among young Christians? Certainly there should be. And the Methodist Episcopal Church is heartily in favor of the most practical forms of co-operative Christian effort. We believe, however, that it cannot be best secured through the interdenominational or union form of organization. Rather let each church organize, direct and control its own society, and then hail every opportunity for fraternal co-operation. We have denominational churches and Sunday-schools. Why not denominational young people's societies? The church through the Evangelical Alliance meet in fraternal fellowship and plan to hasten the coming of the kingdom. Why not a young people's Evangelical Alliance? The present trend is toward the denominational form of organization. There are now ten or more denominational societies. The membership of each is growing rapidly. Others will soon be

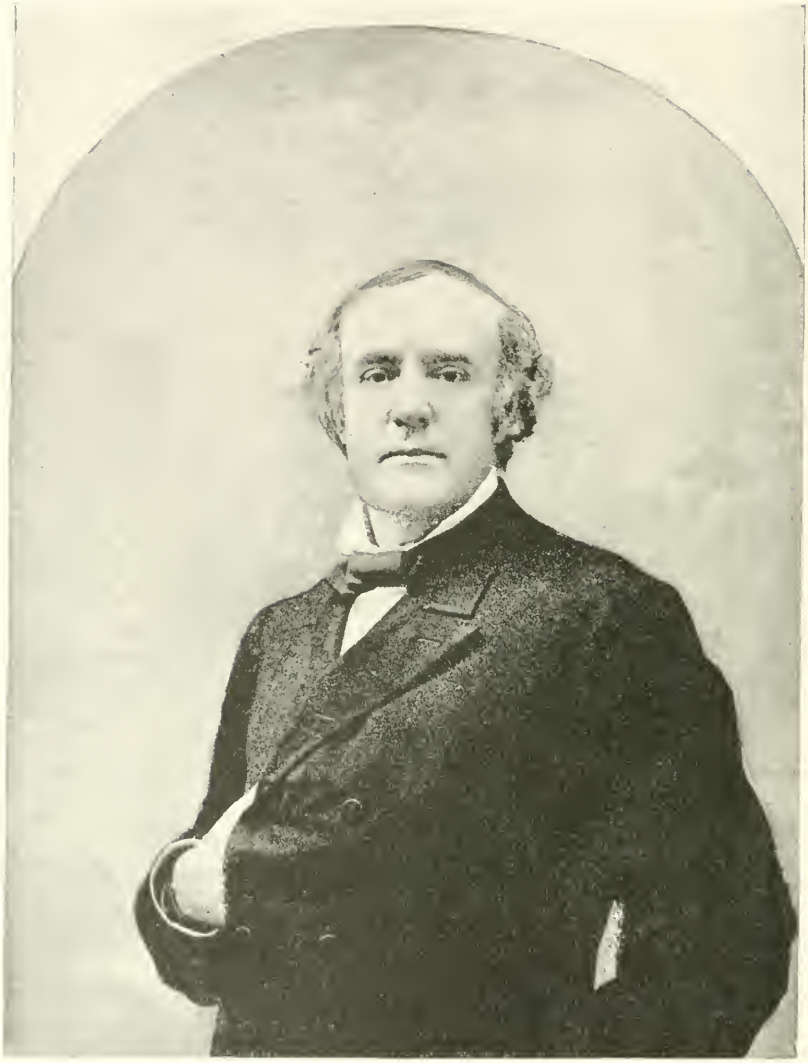
organized. This seems to be inevitable. We sincerely believe it to be for the best interest of Christian work among the young, and for the glory of God.

The Epworth League has the most generous feelings toward all young people's organizations. We greet them all in the name of our common Master. We rejoice greatly over their achievements. We will joyfully help them all we can. No hearts will be thrilled with greater gladness over their signal victories. All hail! all hail!!

SOME HAPPY RESULTS,

Although less than three years old, the Epworth League has shown practical results which abundantly justify its existence. To hundreds of churches and communities it has brought its precious benedictions. Pastors wonder that they so long consented to carry forward their church work without the aid of some such practical agency. The young people of the churches are *at work* in the various departments, and God has honored their labors in a remarkable manner. It will be interesting to note a few of the more striking results:

1. No careful observer will question the fact that the League has promoted denominational loyalty. The *name* of our society has stimulated wide-spread inquiry into Methodist traditions and history. Our young people have learned about Epworth and the famous family who lived there, as well as the stirring events connected with the beginnings of Methodism. They have become more familiar, too, with the doctrines which John Wesley preached and Charles Wesley sang. Naturally enough they have inquired concerning the polity of the great church the history of which in England and America has so greatly interested them. Indeed, young Methodists all over the land are studying the *why* of Methodism with an avidity never before known. This will attach them more closely to the church of their fathers, and render less successful the efforts of that docile and lamblike individual who, with great amiability of manner and softness of speech, sometimes goes about upon the outskirts of the fold "seeking whom he may devour." We refer to the systematic proselyter. By this we do not mean that our young people are becoming bigoted. We make a broad dis-



John P. Newman

Daniel A. Goodsell

tinction between loyalty and bigotry. The former we cherish; the latter we despise. We believe in denominationalism. We believe in our own denomination. We have no special sympathy with those who decry denominational distinctions, and regard as almost sinful the churchly divisions which now exist. We regard the various churches as well-drilled battalions of God's great army, and that, working in harmony with their own peculiar methods, they are doing better service than would be possible were they organically united. At the same time we have everywhere emphasized the duty and privilege of true Christian fraternity. Our Leaguers are co-operating in many places with the young people of other Christian churches, and are upon terms of the most delightful intimacy.

2. Through its Department of Mercy and Help the League has emphasized the practical side of the Christian life. There has been no disposition to discount creeds, nor to detract from the importance of the devotional element in the Christian life. These have been everywhere emphasized. But at the same time much stress is being laid upon the Good Samaritan duties of the young Christian. We have tried to show that true religion makes us self-forgetting, and sends us out to minister to the needy and suffering. We have laid to heart the Apostle's command: "Bear ye one another's burdens," and have sought opportunities to put sunshine into dark lives and to lift up the fallen. Thus have we been brought into harmony with "the law of Christ," and have known much of the joy of "going about doing good." We look upon this class of work as of vital importance. This is a practical age. People discount theories. The type of religion for the times is intensely practical. Between the church and the poor of many communities a great gulf has been fixed. The multitude has some way received the impression that the church is unsympathetic and cold; that it is intended for those who rank well in society and business. This is largely an error. The church is not unsympathetic. She desires to reach the masses and do them good. The difficulty is that we have had a poor way of showing it. But we are doing better. Brigades of sunny-faced, warm-hearted young people have determined that the church shall be misunderstood no longer. They are

going out into the highways and lanes with words of mercy and deeds of helpfulness. And the very Christliness of their spirit is compelling the multitude to crowd to the gospel feast.

3. Our League has helped to solve for many churches the problem of amusements. It is a delicate question,—none more so. What pastor has not at some time been embarrassed by it? What church has not wondered what to do? There are reasons why the Methodist Episcopal Church has possibly had more unrest over the amusement question than some others. Our Discipline talks plainly upon the subject. It is specific. In reference to dancing, card-playing, theatre-going and the like, it says: "Thou shalt not." Now the League has endorsed every prohibition of the Discipline, and has not sought to apologize for the attitude of the church. But at the same time it recognizes the fact that young people need recreation and will have it. To meet this reasonable demand it has furnished diversion in the shape of useful occupation, and through its Department of Entertainment has suggested numerous forms of social enjoyment that are free from down-pulling influences. In this way many young people have been won from associations and practices that were surely leading them to ruin. Said a pastor to us the other day: "They had a dance in the village hall every week last winter, and nearly all the young people went. There are no dances this winter. The young people will not go. The Epworth League have furnished something better, and they have all the rational enjoyment they desire under Christian auspices."

4. The League has called attention to the vast quantities of sensational and worthless literature in circulation, and has emphasized the danger of acquiring a taste for it. It has taken out of the hands of boys and girls dissipating books and put in their place those of a pure, solid, informing, upbuilding character. Hundreds of reading circles have been formed. League libraries have been established. Reading-rooms have been opened. A regular reading course has been outlined. Entertaining lectures have been provided. The systematic study of the English Bible has been popularized. The habit of reading devotional literature has been revived. And hundreds of young people are experiencing an uplift in their mental life of which they had not even dreamed.

W. M. Taylor

Yours faithfully
J. M. Thoburn.

5. The League has already proven a remarkable evangelistic force. We mention this last, not because it is of least importance, but because it is of the greatest. You know that our instructors in homiletics used to tell us to save the most important and inspiring truth for the climax. Spiritually the Epworth League rests upon a sure foundation. For evidence of this read the avowed aim of the organization as voiced in the constitution. Study the pledge. "Holiness unto the Lord," has been written upon our bright new banners. Everywhere the doctrines of the witness of the Spirit and of heart purity have been strongly emphasized. We have taught that conversion means more than conviction. That to be a true Christian one needs to do more than "sign a card," or hold up a hand in a revival service. That abhorrence of sin, repentance for sin, faith in Jesus Christ as a present Deliverer from sin, and the assurance which the Divine Spirit gives to every regenerated heart are all involved in the momentous transaction. The League was born in a Methodist class-room amid prayers and tears and smiles and shouts. That was a good beginning, and much of the spirit of consecration and devotion of that inaugural hour seems to have lingered with it. We have here in our desk a thick packet of letters received from pastors in different parts of the country which refer in glowing terms to the usefulness of League workers in the revivals of last year. These letters we perused with fast-beating heart. They brought assurances that that for which we had all prayed and hoped was a realized fact, *i. e.*, that our youthful organization was being marshalled at hundreds of points for the work of soul-saving. In many of the revival services the young people took charge of the singing. In some places they arrested attention by holding street services and then invited the curious crowd to accompany them to the church. In other places they conducted a systematic house-to-house visitation and by their courteous appeals aroused the community from religious indifference. Many of these young Christians labored at the altar with seekers or conducted inquiry meetings, and with marked enthusiasm stood by the pastor throughout the long revival campaign. The League is proving a real benediction in all the social religious services of the church, imparting life and vivacity and enthusiasm to many services that had grown formal and cold.

But do not dangers threaten this remarkable young organization? No doubt. We have been impressed with some of them, while writing these pages. Sudden success brings its peculiar temptations. Then unless carefully guarded, the tendency will be to rely upon mere machinery. Approved machinery is good. He who would make use of inferior appliances when better ones are at hand would not be wise. There is wide-spread satisfaction with Epworth plans. The test of more than two years has demonstrated their adaptability. But we need more than good machinery. We might place on the track the mightiest locomotive ever built. We might attach it to the longest train to which a locomotive was ever hitched. We might burnish every brazen mounting until it glistened with brightness. We might smooth every journal-box and oil every bearing. We could do all this with the mightiest engine ever built, and yet it would be a great lifeless, useless thing. But let the fires once be kindled under the boiler; let the steam go coursing through its iron arteries —then you have a thing of life, a marvel of mighty power. It will do its work as if it were only play for its iron strength. So in our work. The Epworth wheel is as perfect a piece of machinery as one could desire. But there is no power in the wheel. We need power. The fire must fall from above. The energy of the Divine Spirit must sweep through our souls. Our whole being must be permeated and thrilled with the Pentecostal baptism. Then shall we have power. Possessing it we shall move forward harmoniously, victoriously, in our great work. Our burdens will seem light. Our most difficult duties will be easy. Our toil will be no longer toil, but a gladsome privilege—a joyous play of the soul.

Unto you, O young people, are given golden opportunities. There is much blue sky above. These are glorious days. The kingdom of Satan is receiving some hard blows. We are getting the Gospel pry under the world's abominations, and soon over they will go. Cheer up! Have faith in God. Grasp some implement of war and find your way into the thickest of the fight. Strike *now*, if you never did before. The veterans, battle-scarred and feeble, are dropping from the ranks. Youthful volunteers must fill the vacant places. Be proud of your splendid army, now marching almost five hundred thousand strong. How glorious it is to see it move on and up. Press on! Press on!

J. F. Berry

The Y's of the Woman's Christian Temperance UNION.

Onward Christian Soldiers Series.

BRODIX PUBLISHING CO.
Washington, D.C.
1892

Francis Gerrard

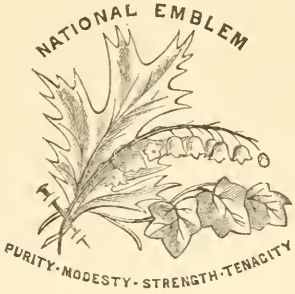
"ONWARD, CHRISTIAN SOLDIERS" SERIES.

The Y's

OUTLINE HISTORY, WITH PLAN AND PURPOSE

OF THE

Young Women's Christian Temperance Unions.



FRANCES J. BARNES,
World's and National Superintendent Y. W. C. T. U.

WASHINGTON, D. C.
THE BRODIX PUBLISHING COMPANY.

1892.

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That our daughters
may be
as corner-stones
polished after the similitude
of a palace.

—Ps. 144: 12.

INTRODUCTION

"A WORD TO THE Y'S."

"Hidden away in the crypt of each skull is the night-blooming cereus of God, the wonderful brain with its fine filament of fancy and imagination, its broad, beautiful petals of reason, its sweet perfume of faith; and to guard it, to be reverent toward it, to treat it as a pure and holy thing, and to do nothing that would tarnish, or blur, or mar God's holiest handiwork is what we are organized for. Was ever errand more sacred outside of Paradise? Let us all then thank God for a day when man does not fight any more his battles alone, but woman comes forward to stand beside him to fight them as his equal comrade. God makes us, in the inmost thoughts and purposes of our souls, worthy the highest and best companionship, and let the motto of the Y's be 'What carefulness it wrought in you, what clearing of yourselves,' since your hands began this sacred service of the Lord."

Frances E. Willard

Boston, Nov. 14, 1892.

Y. W. C. T. UNIONS.

This is the task! To lift the stricken up,
On grievous wounds to pour God's oil and wine;
To heal, where hurt is sorest,—to bow down
And raise the fallen, and to lead the blind;—
To answer every plaint of human pain
And strengthen e'en the little ones of God.

—Mary Lowe Dickinson.

The old crusade cry, "Deus vult" (God wills it), must have been the réveille that called the Christian women of America to unite in a religious warfare against the saloons that were enticing to inebriety and vice, fathers, husbands and sons. It was on December 23, 1873, in the little town of Hillsboro, Ohio, that the first praying band went forth.

The spirit of the call reached town after town, state after state, until, in less than a year, the National Woman's Christian Temperance Union was organized.

History records: "This society is the lineal descendant of the great Temperance Crusade of 1873–74, and is a union of Christian women for the purpose of educating the young, forming a better public sentiment, reforming the drinking classes, transforming by Divine Grace those who are enslaved by alcohol, and securing the entire abolition of the liquor traffic."

When in our eastern homes we first read in flaming head-lines of the daily papers about the "Wild Women of the West" who were crusading in saloons and praying on street corners, of course we thought only fanatical old ladies made up their ranks; but when a year later we met in western cities these same "Crusaders," we

found them to be the fruit and flower of the Church. There were the mothers in Israel with silver hair, the dignified matrons in middle life, and the young women impelled by a heroism never felt before, typified by one who threw down her fur-lined cloak (purchased in Paris a few months previous) on the frosted ground of the Esplanade in Cincinnati, while she with others knelt upon it during an out-door crusade meeting. Mothers and daughters were moved by a force they could not resist, by a spirit they dared not disobey; many a young woman's heart was stirred, and all thought of youth and inexperience was forgotten in the desire to rescue loved ones and help stay the tide of evil.

The first organized effort made by young women of which we have any knowledge was the Young Ladies' Temperance League of Cleveland; at the same time, young women in other towns in Ohio and in several western States were joining with the older women in holding temperance meetings. At the first National W. C. T. U. Convention (Cleveland, 1874), called by the decision of a few Christian women who had met at Chautauqua the previous summer, the following resolution was adopted:

"*Resolved*, That a committee be appointed to draft an appeal to the young women of our land that they may give their social and personal interest to favor the temperance reform."

The first society organized under the *name* of Young Woman's Christian Temperance Union, of which we have any knowledge, was formed in Amboy, Ill., in 1876, although in other states Young Ladies' Temperance Leagues were found at an earlier date, among them the one at Cleveland, Ohio, as already named, and at Newark, New Jersey.

In December, 1878, a few members of the Central W. C. T. U. of Chicago extended an invitation to the young women, through the pulpit and press, to meet at their headquarters. Only twelve responded; but they were in earnest, and dividing their force into three companies they concluded to hold meetings the following Friday in private parlors on the North, South and West Sides of Chicago, to gather as large a number as possible, and to organize three Y. W. C. T. Unions. This was done, and the first work of the new

societies was to insert an appeal in the daily papers asking young women not to offer wine on New Year's day. Then followed meetings for topical study, work in the Sabbath-school, and among children, and temperance socials at which young men were invited to become honorary members.

The first printed report appeared in 1878, showing work commenced in a number of States, and recommending the name of all Young Ladies' Leagues to be changed to Young Women's Christian Temperance Unions for the sake of uniformity.

At the National Convention held at Indianapolis in 1879, special meetings were arranged for young women, and the Y. W. C. T. U. of that city was formally organized.

At this convention, as at several previous ones, the National President made an appeal in behalf of the young women; a constitution was formulated and accepted by the convention, and a new committee appointed, which began systematic work at once. Committees on Young Women's Work were appointed in eleven States, and fifteen other States reported some active steps taken in behalf of the young people. In 1879–80, twenty Y. W. C. T. Unions were organized in the State of New York; and of the twenty-five Unions in Illinois with a membership of seven hundred, two-thirds had been formed during the year.

In 1880 Young Women's Work was made a department of the National W. C. T. U., and a Superintendent was appointed, who immediately took measures to secure superintendents in the different States.

In 1881 about half the States reported superintendents appointed, and the increase of the work was such as to require the appointment of a Department Secretary by the National W. C. T. U.

The record of 1882 was designated as the Floral Report, as it gave to each State an emblematic flower, and chose the oak and ivy leaf with the lily of the valley as the national emblem. This report, presented at Louisville, Kentucky, with a basket containing the flowers specified, is said by the National Superintendent of Flower Mission Work to have been one of the suggestive thoughts to her for combining the message of flowers with temperance sentiments in connection with the National W. C. T. U.

During the years 1883, 1884 and 1885 the list of State Superin-

tendents continued to grow, and those having taken the lead showed the organizations to be increasing through the efforts of District and County Superintendents, which were being rapidly added. A greater variety of work was also being carried out by young women; Kitchen-gardens, Hygiene Clubs and Cheerful Home Societies, besides Tea Rooms, Rest Cottages, Hospitals, and a wider range of Press-work, were instituted.

The first National Organizer of Young Women's Work was appointed in 1886, and the endowment of a bed for young women in the National Temperance Hospital was undertaken in the same year. In 1887 two National Organizers were in the field, and a fund for Department work was instituted. The year 1887 was marked by the advent of the National Organ of the Y. W. C. T. U., the *Oak and Ivy Leaf*, which made its first appearance in July.

In 1888 a National banner was prepared and awarded by the Department to Michigan, for greatest increased per cent. of membership during the year. It was sent to the Paris Exposition and returned, and awarded to Connecticut in 1889, and to Pennsylvania and Ohio jointly in 1890.

In 1891 it was awarded to Iowa. It has hung on the walls of the Kellogg Memorial Building, at Chautauqua, N. Y., and in service has become a battle flag worthy the place offered it in the Columbian Exposition.

The letter Y was adopted as the badge to be worn in connection with the white ribbon, in 1888, after the abbreviation had come into general use in familiar converse. The Young Women's Evening at State and National Conventions has become one of their attractive and instructive features, and conferences held at the same time or independently at other times during the year, have been most helpful to the young women.

Besides the many claims presented to the Unions for work in their own towns, they have joined in general State work, and have been united in promoting the following National interests:

Contributing toward the Organization Fund.

Sustaining a bed for young women in the National Temperance Hospital and contributing toward the erection of a wing in the new building.

Contributing toward the Temperance Temple, in Chicago.

Isabel Somerset

Aiding in the Temperance Missionary Fund.

To promote the extension and stability of the work, a variety of helps in literature have been required. A Manual for Young Women' Christian Temperance Unions has been prepared, beside books, pamphlets, programmes for entertainments and a song book especially adapted for use by Y. W. C. T. Workers.

In 1890 the National Superintendent was appointed Fraternal Delegate to the annual meeting of the British Women's Temperance Association held in London, May 21 and 22, at which time Young Women's work was presented. Lady Henry Somerset, President of the Association, accepted the superintendency of this department, and up to May, 1891, sixteen Y Branches had been organized in Great Britain. Following the work of the round-the-world missionaries, Mrs. Leavitt and Miss Ackerman, Young Women's Work, as a Department, has been taken up by the following countries: Hawaiian Islands, New Zealand, New South Wales, Queensland, Victoria, South Australia, Natal and Cape Colony. In Italy one Y. W. C. T. Union has been organized in Rome, and one was formed in Asiatic Turkey in March, 1891.

In Canada and the Maritime Provinces the interest in Young Women's Work has made marked progress. In 1891 the National Superintendent was made Superintendent for the World's Y. W. C. T. Work, and Miss Marian Isabel Gibson, of Paris, was made Y Superintendent for France. The first Y. W. C. T. U. was organized in Paris in Feb., 1892.

PURPOSE AND PLAN OF YOUNG WOMEN'S WORK.

The purpose of all W. C. T. U. work is to aid in creating a public sentiment that shall result in banishing alcoholic beverages from our land. That this may be more speedily and surely accomplished, Young Women's Christian Temperance Unions are organized and young men are invited to become honorary members by signing the pledge and paying a membership fee.

The field is the home, the social and educational world; the special work, one of prevention rather than of cure, under three general headings:

1. Acquiring and disseminating temperance knowledge.
2. Working for children and youth.

3. Social influence.

What the president of Knox College said in his address of welcome to the Young Women's Christian Associations of Illinois, is equally appropriate and adaptable in designating the *purpose* of Young Women's Christian Temperance Unions. They are to serve in positions "of unspeakable dignity and moment, to touch the keys of social, moral, religious and national destiny, to minister at altars the most sacred, to stand within temple gates, to guard the ark of the covenant," and to become the faithful protectors of the childhood of the world.

It is the purpose of the Department of Young Women's Work to further such interests in the white ribbon household as shall tend to unify and strengthen the whole; to raise up trained, reliable and worthy inheritors of the mantles that shall fall from the shoulders of translated temperance crusaders.

Its existence as a factor in the temperance reform is most imperative because there is no time to be lost in enlisting the present generation. It has to deal with the young people who are *here* and *now* standing at the threshold of life with hands upon the latch of the door that opens outward.

Its mission is to keep in solid, unbroken phalanx the ranks between the W. C. T. Unions and the Loyal Temperance Legions of children, thus preventing the loss of a decade of years in obtaining consecrated, efficient members.

HOW TO COMMENCE PRACTICAL WORK.

Young Women's Christian Temperance Unions are usually organized in towns where a W. C. T. U. already exists, and where some interested mother or older sister sees the young people are not being reached. How shall she set about gaining their attention?

1. Send for the Monthly Reading on Young Women's Christian Temperance Work, and for the leaflets, "Is a Y. W. C. T. U. a Necessity?" and "Leaving the Home Nest."*

2. Have the subject presented at a regular meeting of the W. C. T. U., by the Monthly Reading, and distribute the leaflets at the

* All papers and leaflets referred to can be obtained by sending to the Woman's Temperance Publication Association, La Salle St., Chicago, Ill.

close. Appoint the one most suitable, as superintendent or temporary chairman, ask each member to pray about it, and decide to send at once for copies of "Are You Out in the Light?" "Our Ideal," "Fair Play," or "The New Crusade," and the *Oak and Ivy Leaf*, to give to young women.

3. With loving tact discuss the subject with the young people as you meet them, call their attention to the need of temperance influence among the young, tell them what Y. W. C. T. Unions are doing, invite them for an informal or social meeting, take *time* and *trouble* to create a sentiment in favor of total abstinence, use the many attractive agencies to win the young people to a gathering for the promotion of temperance, virtue and real enjoyment, that you would to interest them in a Chautauqua Circle, an Art Class, a Dorcas Meeting or a party without an aim. When you feel that a few of the right sort have the matter sufficiently at heart, the directions "How to Organize," may be carried out.

In towns where there is not a W. C. T. U. and where there seems to be no local interest, the County or District Superintendent should seek, by personal visitation, or correspondence, although the former is more apt to succeed, to get the attention of the ministers, and through them an arrest of thought among the young people of the churches and Sabbath-schools. Often a college member of a Y, home on a vacation, may awaken the thought in the minds of other girls, and they can send for helps and write to the nearest officer of the W. C. T. U. to a County or District Superintendent of Y work, or to the State and National Superintendents, who can easily put them in line for an organization.

HOW TO ORGANIZE.

1. The question has often been asked, How shall we organize a Young Woman's Christian Temperance Union? By personal and written invitations, by announcements from pulpit and press, extend the call as far and wide as possible, for young ladies to assemble at a given time and place. A large drawing-room is usually the most attractive for a meeting, but a church parlor or temperance room centrally located, is also appropriate. Arrange to

have some suitable lady act as Secretary *pro tem.* Open the meeting by singing one or more spirited hymns. Have present the State Superintendent or organizer of Young Women's Work, to give an address, or, if neither of these can be secured, get some worker of experience; if this is impossible, have some one who has the subject at heart give a talk or read extracts from temperance papers and from the leaflets of the National Departments, showing the reasons why young women should be interested. Let this be followed by an informal discussion, when the opinions of those present as to the necessity of organizing a Y. W. C. T. Union can be obtained, after which the Secretary should procure the signatures of those who are willing to join. A nominating committee should then be appointed, consisting of one from each church society present, so as to form a Union of all. Before adjourning, arrange for the time and place of holding the next meeting. The Nominating Committee should meet and select the young women to serve as President and Vice-presidents to represent the different churches, Corresponding Secretary, Recording Secretary and Treasurer. The names for superintendents of departments of work, or chairman of standing committees, may also be presented by this committee, but if all the officers or superintendents of departments can not be obtained at first, they can be secured as the work of the society progresses. (There may be times when, by the previous preparation of talking about organizing a Y. W. C. T. Union, and finding suitable officers, or when the inspiration of an address has caused the young women present to feel ready to commence at once, a Union can be organized and officers elected at the first meeting.)

At the next meeting after deciding to organize, review the Constitution, call for the report of the Nominating Committee, and after the election of officers, discuss the relation of the Local Union to the County, State, National and World's W. C. T. U.

2. Let the people of your city or town know at once of your existence. Let each young lady make it her loving duty to invite at least two or three of her young lady friends to a meeting of the society. Hand them a leaflet telling them of their responsibility in this department of Christian work, and their opportunity to unite with the thousands of young women throughout the country.

Have your Secretary send to the local newspaper a statement of

Frances J. Barnes.

the organization of the society and the names of its officers, inviting the co-operation and support of the men and women of the town. *Let your light shine!*

3. *Despise not the day of small things.* When people ask why you are organized and what you are doing, tell them that you are an *organized protest* against the liquor traffic, so adding strength and another link to the W. C. T. U. chain that is rapidly belting the globe. By taking a brave stand socially for an unpopular cause, using your influence, and improving the *little* opportunities that come to girls in school and society, you will prove a power for good in the community.

CONSTITUTION

FOR A YOUNG WOMAN'S CHRISTIAN TEMPERANCE UNION.

Article I.—Name.

This organization shall be known as the Young Woman's Christian Temperance Union of ———, auxiliary to the Woman's Christian Temperance Union of ———.

Article II.—Object.

It shall be the object of this organization to plan and carry forward measures which will result, with the blessing of God, in the promotion of total abstinence.

Article III.—Membership.

Section 1. Any young woman may become a member by assenting to the Constitution, signing the pledge, and paying —— cents into the treasury, —— cents of which shall be paid to the State, and ——cents to the District or County Union.*

Section 2. Young men may become honorary members by signing the pledge and paying the same membership fee, all of which shall be retained for home work.†

* The State pays annually to the National W. C. T. U., ten cents of each fee received, and the National pays a portion of this to the World's W. C. T. U.

† According to the ruling of the National W. C. T. U., young men are not eligible to office nor entitled to vote, but they can serve on committees, and assist in all departments of work.

Article IV.—Officers.

The officers of this organization shall be a President, a Vice-President from each church, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the Superintendents of Departments, shall form an Executive Committee.

Article V.—Duties of Officers.

Section 1—President. To preside at all meetings of the Union, and to supervise its general interests, and with any three members of the Union to call special meetings, due notice being given to the members.

Section 2—Vice-President. To perform all duties of the President in her absence, to preside at meetings as the Society may elect, and to assist the President in arranging and carrying out plans for the benefit of the Union. They shall also endeavor to gain the co-operation of the young people in the churches that they represent.

Section 3—Corresponding Secretary. To conduct the correspondence of the Union, and to report to the Superintendent of the State, District or County Union—having first submitted such reports to the local organizations—giving such items of general interest as will enable her to judge correctly of the condition of the Union. She shall also file all letters received, and assist the Recording Secretary in preparing an annual report.

Section 4—Recording Secretary. To keep accurate minutes of all meetings of the Union, give due notice of such meetings, notify officers of their election and committees of their appointment, keep a record of the names, residence and attendance of members, calls made and moneys disbursed, and prepare an annual report.

Section 5—Treasurer. To collect the membership fees and forward —— cents of the same to the Treasurer of the State, District or County Union, to hold all money collected for the use of the Union, keep an exact book account and make a quarterly report of the same, and disburse moneys only by order of the Executive Committee.

Article VI.—Executive Committee.

The Executive Committee shall meet at the call of the President or three of its members, and five shall constitute a quorum. Its duties shall be to fill all vacancies, suggest measures and plans of work, and supervise the details of carrying out the same. Its proceedings shall be subject to the approval of the Union.

Article VII.—Meetings.

The meetings of the Union shall be held ——— at —— o'clock. The annual meeting shall be held in the month of ———, the day to be appointed by the Executive Committee, at which time the annual report of the Union shall be read, and the officers and superintendents of departments for the ensuing year shall be elected by ballot or by acclamation; —— shall constitute a quorum.

Article VIII.—Badge.

Members shall wear the white ribbon as the badge of the society.

Article IX.—Amendments.

Any clause in this Constitution, excepting those relative to the pledge and auxiliaryship, may be amended by a two-thirds vote of the members present at any regular meeting, notice of such amendment having been given in writing at a previous regular meeting.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of and traffic in the same.

By-Laws can be formulated as the growth of the work may require.

The following is the usual order for a business meeting:

1. Devotional exercises.
2. Roll-call.
3. Minutes of previous meeting.
4. Report of Corresponding Secretary.
5. Treasurer's report.
6. Report of Executive Committee.
7. Superintendents' reports.
8. Unfinished business; new business.
9. Course of reading, papers, extracts, etc. Discussion.

A choice of forty different departments of work is offered by the National W. C. T. U., under the headings of Juvenile, The Loyal Temperance Legion, Sunday-School, Band of Mercy, Kindergarten and Kitchengarden are recommended.

Literature and Press Work open wide fields of opportunity to young women in extending temperance sentiment.

The Flower Mission has become an established line of work. Through this agency the desert halls of jails and almshouses may be made to rejoice and blossom as the rose.

In Evangelistic services the gifts of song and speech from consecrated youth may win many a sinner from the error of his way.

Science has become the handmaid of temperance, hence Scientific Temperance Instruction ought to become a real study among young people, and the effects of narcotics, as well as alcoholics, should be

understood. Health and Physical Culture also come in for a rightful place, and the subject of social purity should be prayerfully considered. The relations of temperance to Capital and Labor—to Legislation and Petitions, to Peace and Arbitration, may all be included as a part of the history of Nations at the present time, about which ignorance would seem inexcusable.

Work among colored people, Indians, soldiers and sailors, foreigners, railroad employees, etc., may be taken up by Y. W. C. T. Unions, as surroundings would suggest.

For meetings of Topical Study, the following subjects are given:

1. Our Bible reasons for becoming total abstainers.
2. Reasons for personal observations.
3. Why sign a pledge?
4. Why include cider in the pledge?
5. Why young ladies should work for temperance.
6. Why young gentlemen should work for temperance.
7. What can we do socially?
8. How distribute temperance literature?
9. What can we do for the children and youth?
10. Is beer nutritious?
11. Beer as a medicine.
12. Foreign and domestic wines.
13. Communion wines.
14. The physiological effects of alcohol.
15. Our wasted resources.
16. The relation of intemperance to crime, poverty, insanity and disease.
17. Statistics of the liquor traffic in our city or town.
18. What is the present state of legislation on this question in our State?
19. The water supply; drainage and sewerage of our city or town.
20. Health and physical culture.
21. The effects of opium, tobacco and other narcotics.
22. Non-alcoholics in medicine.
23. Noted men and women who have been total abstainers and those who have not.

SOCIAL INFLUENCE.

The responsibilities of Christian young women in American society have simply no parallel in the history of mankind.—*J. A. Broadus, D.D.*

Fashionable young ladies, from the social customs of drinking wine and other liquors, stand in as great danger of becoming intemperate themselves, as well as forming alliances with young men who are given to the intoxicating cup, as do those in the lower walks of life—among the so-called poorer classes, where the habit is formed from drinking beer and cider. Thus the Young Women's Christian Temperance Unions have a twofold mission: to win the society girls to total abstinence, and to extend a sister's hand of kindness to those less favored.

We have learned more than ever the necessity of clean hands and pure hearts, and of being pledged against all that can intoxicate, if we would exert a personal influence for good among those with whom we mingle, or whom we try to help. To *be* living epistles of total abstinence, gives an opportunity for those to read temperance who would not attend a lecture or peruse a book on the subject, and though ourselves and our opinions may be laughed at and rejected, truth is immutable, and will yet triumph over error.

Pledging ourselves to be free from alcohol as a beverage should not cause us to feel as if our personal liberty had been taken away, but rather that we had entered more fully into the liberty wherewith Christ maketh free. Covenants against evil are not infringements upon the rights of any one, hence we can consistently ask others to sign the pledge of our society.

The social world waits to be won over to total abstinence by our young women, and the temperance cause opens for them a door into a large place where all their gifts and graces can serve good and noble purposes. We would recommend Unions to hold occasional receptions which should be made the social events of the season. Let the invitations be as attractive as those for a private party; use the State and National emblems upon them. Less pretentious sociables should not be held too often; these may take place in home or church parlors, the entertainment to consist of music, readings, recitations, tableaux, etc., of an appropriate character. Always introduce the subject of temperance during the evening, and give an

opportunity for those assembled to sign the pledge of the society and to contribute to its funds.

Social conversation on the subject of temperance often accomplishes as much good as more public speaking.

Young ladies can use for our temperance cause their intellectual, musical and artistic talents, their needle-work, and housewifely accomplishments, as direct influences and as a means of replenishing the treasuries for our work. Much prayer and care should be exercised in obtaining young gentlemen as honorary members. We need their strength and practical help, and they need our influence; our societies should be not only a safeguard but a social benefit to them.

As Y. W. C. T. Unions are Christian organizations, they should never bring anything into their entertainments or social gatherings which would cause criticism, and might be the occasion of offense or stumbling in a weaker brother. Therefore, theatricals, dancing, playing cards, games for prizes (which is only a polite and fascinating name for gambling), and all forms of lottery should be discountenanced by Y. W. C. T. Unions.

Lady Henry Somerset, of England, First Vice-President of the World's Woman's Christian Temperance Union, has said: "To every generation God gives a mission in preparing the coming of His kingdom by putting away some great evil, and to those who are living in the present time has the temperance reform been committed as a sacred cause, from which to turn aside and disobey would be to allow ourselves to become recreant to His trust."

From the time the call was given, on through the gathering of forces to the equipment and marshalling into companies and planning the campaign, the cry has been re-echoed "Deus Vult" (God wills it), and those who have taken knowledge of the practical working out of these watch-words in the lives of the young women in the great army of crusaders can but be impressed with the truth that the call came from heaven, that the place and purpose of their work has been planned by an All-Wise Ruler, and that the conquest and final victory shall be given by the "God of battles."

Frances J. Barnes.

ONWARD
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SOLDIERS
SERIES.

Young People's Baptist Union of America.

WASHINGTON, D.C.
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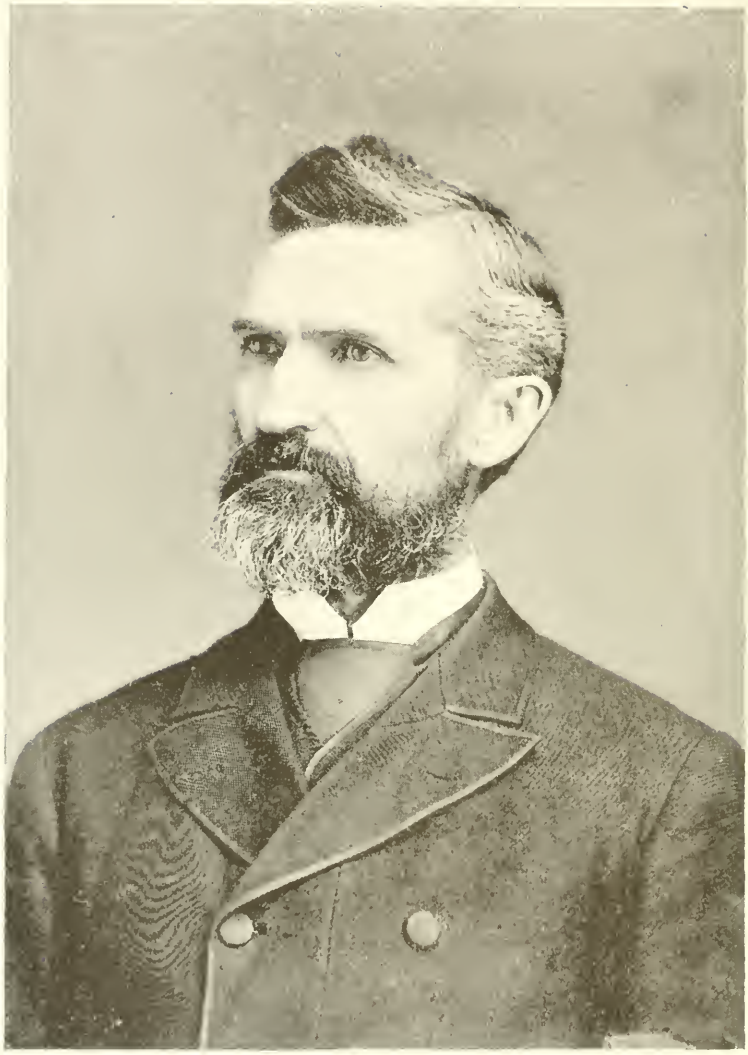

J. M. Coon

"ONWARD, CHRISTIAN SOLDIERS" SERIES.

BAPTIST YOUNG PEOPLE'S UNION

OF AMERICA.

BY

REV. J. M. COON, D. D.,

Publisher and Editor of "The Loyalist."
, The First Young People's Paper.

SECOND BAPTIST CHURCH, CHICAGO, ILL.
Place of Organization.

WASHINGTON, D. C.

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THE
BAPTIST YOUNG PEOPLE'S MOVEMENT.

BY REV. J. M. COON.

"How beautiful is youth! how bright it gleams,
With its illusions, aspirations, dreams!
All possibilities are in its hands;
No danger daunts it, and no foe withstands."

"Young man, I say unto thee arise!"

"But be thou an example of the believers."

The century just closing is a remarkable one in many ways. Among the movements which may be said to characterize it two are very manifest to every one—a movement towards organization, and a movement towards spiritual activity. These unite in the uprising of the young people. The Young People's movement is an organization for spiritual work and result.

This awakening of Christian youth, this consecrated girding to the service of God, this organized marshalling of forces in the battle against sin and error, is most significant and is full of the largest possibilities. Whence did it come?

THE HAND OF GOD.

The Young People's movement is of God. It is made possible by the divine inbreathing; it is made manifest by the divine call and challenge. Tennyson says in his "Morte D'Arthur:"

"An arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,
Holding the sword"

It is a fitting symbol of this movement. It is a hand suddenly uplifted. The hand grasps a sword; and upon both sword and hand there is the sign of the cross.

It is the arm and hand of Providence, full of resources and forces, and revealing itself even before the body is definitely outlined.

Said Dr. Lawrence at the first National Convention of Baptist Young People: "I have felt that, in this Convention, not man but God was marching on." Another said, referring to a crisis in the movement: "God has been with us all the time, and he will lead us now." This fact explains the breadth and compass and fullness of the movement. It is not of human invention. No man is the father of it. It is a contagion, an inspiration. It arose like a hand thrust up from the sea. It appeared almost simultaneously in many denominations and in many places. Surely this is the hand of God. The touch and breath of God are both the explanation and inspiration of this uprising of the young people.

Therefore is it so unique, so general, so marvelous, so significant. God said, "Let there be light;" and the young people's day began to dawn.

THE DENOMINATIONAL MOLD.

This movement, so hearty, so general, so susceptible, how shall it be compacted, directed, unified, utilized? While the iron was melting the mold was being fashioned; and now the liquid mass is poured into the prepared receptacle, to shape itself into objects of beauty and use. Denominations existing, there was no possible future for vigorous aggressive work by young people, except in and under their respective denominations. Nor did any denomination care to yield its claim to its own young people, and so lose them as a force and factor in their work and history. The young people must be organized, and they must be organized in a way that will bind them most firmly to their own denomination; in a way that will make them the quick servant of the denomination, a constant feeder to the denomination, the active conserver and defender of the denomination.

The young people's movement came in a day of intense denominationalism, of the very best and truest type; hence, in the very nature of things, the seal of church and denomination was stamped

upon it. The movement itself is not satisfied until it gets into sympathetic and fundamental connection with its own church.

Among the reasons for distinctive denominational organization are the following:

1. To foster and perpetuate the denomination. To lose the young people this generation is to lose the denomination in the next.

2. To rally and unify the young people themselves. Some could not go into interdenominational movements, but all can work in and for their own denomination and church.

3. Past attempts at "union" organized work have not been specially successful and satisfactory. The policy has been generally abandoned except on rare occasions.

4. The conviction that no single organization could sufficiently compass the interests of all young people and effectively serve them.

5. The principle of a true denominational rivalry is needed in order to secure the best results.

6. To secure to the denomination the enthusiasm and ambition and consecration of its young people.

7. To take advantage of these large gatherings of young people to fix and set them in the faith and practice of their own denomination.

8. To bind the young people most fully to the home church and pastor, and by a true *esprit du corps* to secure the most fruitful conditions for Christian work.

9. The belief on the part of the denomination that it could train, lead, discipline and equip its young people better than any outside organization.

10. The confidence that in this way young people could be made to do and to be more for Christ and for the world.

11. The consciousness that the young people were a gift in trust to the denomination brought with it a corresponding obligation and responsibility.

12. Then there were some special reasons why Baptists favored distinctive organization; or, rather, some of these general reasons found special application in the case of the Baptists. Baptists are distinctive in their faith and practice. They declare for a regenerated membership in the churches; they insist on Scriptural baptism and communion; they claim that Christ alone is the head of the Church, and His Word alone is the supreme and sufficient law of the Church; they stand for complete separation of Church and State. They, more literally than is the case in other denominations, pass over to the rising young people the interests of a great denomination. Such young people should be carefully trained.

There was also the logic of events. To be true to our past history, a history that represents convictions, duty, principle, conscience, there was no other consistent course than distinctive denominational

organization. Then, too, other denominations were organizing their young people, and Baptists saw that they must do similarly in very self-respect and self-defense. It was apparent, also, that our young people were drifting away from our own denominational meetings, associations, conventions and national gatherings.

THE QUESTION OF NATIONAL ORGANIZATION.

With the air full of organization, and so many arguments urging denominational activity, it is not strange that the great Baptist body began to act. But their action was the result of years of growth, and taken finally only after mature deliberation. The first meeting to consider the question of national organization was in May, 1890, in Chicago, in connection with the May anniversaries of the denomination. Representatives from fifteen states were present. Dr. E. B. Hulbert was chosen chairman and Rev. J. M. Coon secretary. Prayer was offered by Rev. C. B. Allen. The following preamble and resolutions were presented by Rev. O. W. Van Osdel, and after full discussion, unanimously adopted:

WHEREAS, It is the sense of this Conference that the time has come for some active steps to be taken, looking toward the organization of our Baptist Young People for more active service and definite aim in all that distinguishes us as a denomination; therefore,

Resolved, That a Committee consisting of two members from each State or Territory here represented be appointed by the Chair. It shall be the duty of this committee to assist in church, associational, State and other organizations of our Baptist young people along denominational lines; to disseminate intelligence and encourage the adoption of Bible study, to urge proportionate giving and some direct missionary service. This committee shall have power to add to its own number two members from each of the States and Territories not represented in this Conference, as opportunities and wisdom may direct. There shall be appointed, in addition, an Executive Committee, consisting of Dr. E. B. Hulbert, Rev. O. W. Van Osdel and one other to be selected by the two members named. (Rev. C. Perren was chosen as the third member.)

On the part of some this action was met in the spirit of challenge and criticism. Upon this, as upon every great question which has come before the denomination, there was difference of opinion. There was freedom, independence, spirit, variety in their expressions

of opinion. The result was apt to be embarrassing, if not a fatal postponement of action. Something must be done, and at once. What shall it be?

A STANDARD UPLIFTED.

It was at this crisis that "The Loyalist" appeared,—a national paper for Baptist young people. The first number of this paper was dated October 16, 1890, though actually issued several weeks before that date. It was published at Chicago by Rev. O. W. Van Osdel, and Rev. J. M. Coon, who were also its editors. A 32 page quarto, 25,000 a week, and sent to pastors and Christian workers all over the land, was indeed a standard for the movement. It was more. It was the timely shock of the chemist which brought crystallization to the sympathetic but separated elements. It was the bugle-blast rallying the scattered forces. It fell upon waiting ears. It girded spirits that were awake and rising. It was the ringing of a bell which brought the whole denomination to confront a great responsibility and a great opportunity. It was hailed with emphatic delight by representative Baptists all over the land. The name and motto epitomized and reflected Baptist history and quickly caught and fired the Baptist heart. The poet voiced the prevailing sentiment:

> "Hail to 'The Loyalist'! Now let the loyal
> To Christ, and to truth and to duty arise;
> Service to these makes the lowliest royal,
> If through crosses on earth, by crowns in the skies."

The effect on the movement was immediate, pronounced, electrical.

If there had been any doubt as to the advisability or acceptability of a paper for Baptist young people, that doubt was dissipated. This reception of the paper, so general, cordial and practical, was satisfactory endorsement of the faith and conviction of its projectors.

Singularly enough, each of the brethren named above had felt the need of a paper, without knowing of the desire and conviction of the other. Each had sought to induce others to undertake the enterprise. This was urged repeatedly upon those who were better fitted and equipped for such work. In this they failed; but with

the failure there came increasing conviction of the necessity for an organ, and increasing personal responsibility in the matter.

Finally the writer of this article decided to take up the work alone, arranging to resign his pastorate in Whitewater, Wis., and move into Chicago. Just at that time he learned incidentally of Mr. Van Osdel's desire. An interview was planned, which resulted in their joining forces.

In a few weeks "The Loyalist" was born.

A NEW STANDARD-BEARER.

This was the American Baptist Publication Society, to whose wise and enterprising leadership much of the success of the movement is due. The society had been strongly urged to publish a paper at first, but they could not see their way clear to do so. The enthusiastic welcome which "The Loyalist" had received brought the paper now to their favorable notice. Unsolicited they proposed to purchase it. Such a proposition would not have been accepted, coming from any other source. But it was regarded as a providence that our own national publication society should make such an offer. The transfer was made in December, 1890; the Society pledging itself vigorously to extend the movement and the paper along the lines already projected. This they did by a policy liberal, enterprising and effective. Perhaps no Baptist paper has made such a record in so short a time.

By the new management the name of the paper was changed to *Young People at Work*, and Rev. P. L. Jones was appointed the editor. Its former editors continued as associate editors, and a little later a Western headquarters was established in Chicago, and Mr. Coon was asked to take charge of that.

But in the very midst of the general rejoicing over the birth of the paper there was a cloud on the horizon. This was the fear that the movement would antagonize the Society of Christian Endeavor, and so cause division in the Baptist ranks. This new peril was happily averted by the prompt and conciliating action of the Publication Society. Brethren representing different opinions were invited to a free conference in Philadelphia, April 22, 1891. The conference was most happy in its meeting and result. The whole situation

Philip L. Jones

was frankly and carefully reviewed, the kindest Christian spirit pervading all the discussions. The following was unanimously agreed upon as a general basis of organization:

The undersigned, cognizant of the fact that there is a very wide-spread desire for a more thorough organization of the young people of the Baptist churches for indoctrination in distinctive Baptist principles and instruction in Baptist history; for more effective service in the local churches; for a better acquaintanceship among our young people; for better pushing of all mission-work—domestic, home and foreign—suggest the following general basis of organization:

1. That the Baptist National Organization, when formed, in July next, be on a basis broad enough to receive all Baptist young people's societies of whatever name and constitution.

2. That no Baptist young people's society now organized will be required to reorganize under any other name or constitution in order to fellowship and representation in such body, either State or national.

3. That such national organization adopt the *Young People at Work* as the organ of the young people's societies, with the understanding that the paper is to be impartially hospitable to all such societies, and that the paper shall especially devote itself to the indoctrination of Baptist young people in the distinguishing tenets of Baptist churches.

4. That all young people's societies in Baptist churches, of whatever name or constitution, be earnestly requested heartily to co-operate in Associational, State and National Baptist organization.

5. That each young people's society shall be left to determine to what extent it will participate in interdenominational societies.

6. That all societies of young people in Baptist churches be strenuously urged to subscribe for the *Young People at Work*, and also to circulate other Baptist literature.

7. That, while the national organization may recommend some model constitution for local societies, the adoption of such constitution shall be entirely optional with all societies in affiliation with the body.

WAYLAND HOYT,	A. J. ROWLAND,
JOHN T. BECKLEY,	FRANK M. ELLIS,
W. R. HARPER,	C. R. BLACKALL,
ALBERT G. LAWSON,	ALEXANDER BLACKBURN,
P. S. HENSON,	O. W. SPRATT,
F. L. WILKINS,	JOSEPH K. DIXON,
O. W. VAN OSDEL,	PHILIP L. JONES,
B. GRIFFITH,	O. P. EACHES,
JOHN H. CHAPMAN	C. C. BITTING,
A. W. LAMAR,	CHARLES H. BANES,

R. S. MCARTHUR.

Too much cannot be said in praise of Editor P. L. Jones during these critical days. With his kindly and charitable spirit he seemed just the man for the time and place.

FIRST NATIONAL CONVENTION.

It is now full day for the Baptist Young People's movement. It will soon be high noon. The early isolated efforts were as the streaks of light, heralding the day; the May Convention was as the first break of day; the birth of *The Loyalist* was as the welcome sunrise; the Philadelphia conference was the prophetic golden morning of the movement; the Chicago convention was its forenoon glow and warmth. The figure of the full day is justified by the large attendance at the convention, by its representative character, by its hearty enthusiasm, by its strong prophetic significance, by its remarkable unity and harmony, by its satisfactory and fruitful results. All felt that the night had passed.

In response to the call of the Executive Committee, the Convention was held at Chicago, in the Second Baptist Church, July 7 and 8, 1891. The purpose of the convention was "to form a Baptist national organization for young people in Baptist churches; and to adopt measures to extend and develop State and local church societies, with a view to educate our young people in denominational principles and work." Societies of Baptist young people of whatever name or organization, were invited to send delegates. With hearty agreement and enthusiasm such an organization was voted. Its headquarters were to be in Chicago, and the following were elected its officers for the year:

President, John H. Chapman, Ill.; Secretary, Rev. R. F. Y. Pierce, N. J.; Treasurer, J. O. Staples, Ill. Rev. F. L. Wilkins, D. D., was elected Field Secretary. An Executive Committee and Board of Managers and State Vice-Presidents were chosen. A policy and platform were outlined. Suggested constitutions were accepted—one for the local society, one for State organization, one for Associations as districts, and one for the general society. The first and last of these, as showing the general spirit of the movement, are given in full.

NATIONAL CONSTITUTION OF THE BAPTIST YOUNG PEOPLE.

Article I.—Name.

The name of this Society shall be the Baptist Young People's Union of America.

Article II.—Object.

The object of this organization shall be: The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity, through existing denominational organizations.

Article III.—Membership.

The membership of this union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

Article IV.—Representation.

Representation shall be on the basis of one delegate for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the Young People's Society or by the clerk of that church in which no young people's organization exists.

Article V.—Officers.

The officers shall be a President, three Vice-Presidents, a Recording Secretary and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot. The President of each State Baptist Young People's organization shall be *ex-officio* an honorary Vice-President of this Union.

Article VI.—Board of Managers.

The Board of Managers shall consist of the officers of the Union and sixteen additional members, who shall be elected by ballot at the annual meeting. This Board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist Young People's organizations.

Article VII.—Meetings.

This organization shall meet annually, at such time and place as the Union or the Board of Managers may appoint.

Article VIII.—Amendments.

This Constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the "Young People at Work" and other denominational papers.

MOUNT OF VISION.

The view of the city of Paris from the Eiffel Tower is grand indeed. From that magnificent outlook the beholder may plainly see many places of interest in that beautiful and historic city. The Young People's movement is such a lofty point of outlook. It is a sort of spiritual promontory—a bold head-line of Providence—projecting itself into the thought and life of the times. These days have been historic; they are also prophetic. One can scarcely think about what has been done without prophesying what will be. And what we see is full of hope and promise.

Youth has come to the front responsive to the call of God and the challenge of the age. The age needs the quickness and spirit and hope of youth;—yes, and its chivalry, adventure and heroism. Promptly and bravely, all girded for service, youth responds to the challenge and steps into the arena of action.

In and by this vast uprising of young people, we see a possible solution of many of the vexed questions which have confronted the Church.

This movement is the bow which will send the fatal arrow to many a foe of Christianity. It is the David whose skilful sling will make many a Goliath of the Church bite the dust. It is a mighty army training and equipping for approaching conflicts—struggles that will decide all the world's spiritual future.

This movement means denominational capture of our young people. It means truer unity, larger fellowship, more varied and productive service, grander achievement. While the movement is a rebuke for past indifference and neglect, it now amazes us by its magnitude and growth; it inspires by its contagion and ambition; it challenges by its promise and potency; it solemnizes by its great possibility and responsibility. In the older time messages were conveyed by fires on the hilltops. So along the hilltops of the denominations this uprising of youthful enthusiasm and consecration speaks hope and cheer and strength, and brings prophecy of large and speedy and enduring triumph for Christ and His kingdom. In the beginning of this article we quoted from the poem of Dr. W. C. Richards in *The Loyalist*. Another *Loyalist* poet—Mary G. Crocker—gives a fitting sentiment for closing. It was the very first

message formally spoken to the young people through the paper. May it be prophetic of the individual Christian and of this movement.

"Plainer be the way I traverse,
Nearer may it lead to Thee;
Clearer, purer, be the vision,
Of Thyself revealed to me.
Oh, reveal Thyself to me!

"Closer may I walk and closer,
Daily, oh, dear Christ, with Thee,
Purer, tenderer and nobler,
Till Thy life shall shine through me.
Oh, reveal Thy life to me!"

NOTE.—Since the above was written still other changes have taken place. The name of the paper is now *Young People's Union.* It passes from the American Baptist Publication Society into the hands of the Young People's Union, and is transplanted to Chicago, the place of its birth and vigorous infancy. Field Secretary Wilkins is at present serving as Editor, with a large corps of associate helpers. Plans are forming for the next annual convention.

J. M. Coon

LOCAL CONSTITUTION.

Recommended by the Baptist Young People's Union of America.

ARTICLE I—NAME.

The name of this organization or department shall be the BAPTIST YOUNG PEOPLE'S UNION of the..... Church.

ARTICLE II—OBJECT.

The object of this Union shall be to secure the increased spirituality of our Baptist Young People; their stimulation in Christian Service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III—MEMBERSHIP.

Section 1.—The membership may consist of three classes: Active, Associate, and Honorary.

Section 2.—The active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the Executive Committee, and who have signed the constitution, assenting to the following pledge: "*Relying upon Divine help, I hereby promise to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth.*" *

Section 3.—The associate membership shall consist of persons who, though not members of a Baptist Church, are of good moral character; elected upon the recommendation of the Executive Committee. Such associate members shall be welcome to all the privileges of the Society, except voting and holding office.*

Section 4.—Honorary members may be elected at the pleasure of the Society.

* The *Pledge* and also *Associate Membership* are optional features with each local society.

ARTICLE IV—OFFICERS.

The officers shall be a President, a Vice-President, a Secretary, a Corresponding Secretary, and a Treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such offices.

ARTICLE V—COMMITTEES.

The Pastor and President are *ex-officio* members of all Committees, and their approval should accompany the plans and recommendations made by the Committees. The Committees and their duties shall be as follows:

MEMBERSHIP.—To have charge of the distribution of invitation cards; to bring in new members; to introduce them; to encourage attendance upon all meetings; and to interest all young people of the Church and congregation in the work of the Union.

DEVOTIONAL.—To arrange, in connection with the Pastor and President, for all prayer-meetings; provide topics, singing books, leaders, organist; and seek in every way to promote the interest of the meetings.

INSTRUCTION.—To arrange for Bible study, lectures on religious topics, courses of general, denominational, and missionary reading and instruction; to develop and promote all that belongs to this feature of the work, and have charge of the library.

SOCIAL.—To call upon and welcome strangers; to provide for sociables; to extend acquaintance among the members, and to increase the interest of all meetings of the Union.

TRACTS AND PUBLICATIONS.—To provide for the circulation of the Scriptures, tracts, and other current denominational and missionary literature.

MISSIONS.—To divide the territory of the Church into districts; secure visitors; seek new scholars for the Sunday-school; visit absent scholars; assist the Pastor in securing contributions for missions and other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home, and foreign mission work.

TEMPERANCE.—To distribute literature on the subject, arrange for meetings in its interests, and to do everything possible to promote temperance principles and sentiments in the members of the organization and in the community.

EXECUTIVE.—To consist of the Pastor and officers, to meet once a month, also at the call of the Pastor or President; to consider all matters of business and make recommendations to the Union, and to report to the Church annually the progress of the work of the young people. The Executive Committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least every two months, at a regular weekly meeting to be designated by the Executive Committee.

ARTICLE VI—ELECTIONS.

The President shall be elected by the Union, subject to the approval of the Church. All other officers and committees shall be nominated by a committee of five, and be elected by the society.

ARTICLE VII—MEETINGS.

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as may be determined by the Union. The annual meeting shall occur at least one week before the annual meeting of the Church. Business meetings shall be held at the call of the Executive Committee.

ARTICLE VIII—AMENDMENTS.

This constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

The following article may be used by those who prefer it to Article V of the Constitution:

ARTICLE V—DEPARTMENTS AND SECTIONS.

Section 1.—There shall be three departments—Devotional, Educational, and Social—each under the direction of a superintendent and two assistants.

Section 2.—The superintendent of each department and his assistants shall plan for the three orders of public meetings held by the society.

Section 3.—The entire membership shall be divided into sections of ..... members each, one of whom shall be leader.

Section 4.—Each section shall adopt some special work as its particular province, under the direction of the Executive Committee.

Section 5.—The leader of each section shall have special supervision over the members of his group, urging them to attend and participate in the devotional meetings of the Church and society, enlisting them in the Bible-study meetings, and welcoming and introducing them to others at social gatherings.

Section 6.—The Executive Committee, consisting of the Pastor and officers of this organization, shall appoint the superintendents and assistants of each department, and leaders of sections, subject always to the approval of the society; they shall consider all matters of business, and make recommendations to the Union; they shall hold a conference once in two months with the superintendents of departments and their assistants and the leaders of the sections, to devise and assign new work, and to consider any changes of work that may be desirable among the sections; they shall report to the church annually the progress of the work of the young people.

Section 7.—The leaders of the sections shall, immediately following their appointment choose, in conference with the Executive Committee.....members to found their respective sections. The remaining positions to be filled by new members during the year.

Section 8.—Superintendents of departments and leaders of sections shall report at least once in two months at the experience meeting.

ADDENDUM.

Recognizing the fact that there are existing in Baptist churches organizations of young people already in being, and who may desire to continue such organization according to the form at present held, it is understood that this Constitution is not in any way mandatory, but simply suggestive, the fullest liberty being allowed as to form of organization.

The following resolutions, passed by the young people in their National assembly, give some idea of their work and spirit:

Resolved, That the thanks of this Union are hereby tendered to such of our denominational newspapers as have aided this movement by young people's departments and otherwise, and that we request the hearty co-operation of our entire denominational press in the work of the Union.

Resolved, That we adopt the *Young People at Work* as the organ of the Union and that while fully recognizing its great excellence and the service it has thus far rendered, we request the American Baptist Publication Society (to which we hereby express our gratitude for past favors) to bring it into still closer sympathy with the local societies of our young people, and to make it still more helpful in practical suggestion as to plans of study and methods of work.

Resolved, That we request the American Baptist Publication Society to publish in cheap form a series of books especially adapted to the needs of our young people in missionary, historical and Biblical study, and for their better training in our denominational views.

Resolved, That we emphatically disclaim any narrow or sectional aim in the formation of this Union, and most earnestly and cordially invite all the young people of our Baptist churches throughout the United States and Canada to unite with us in our common organization for the fulfillment of the objects named in the second article of our constitution.

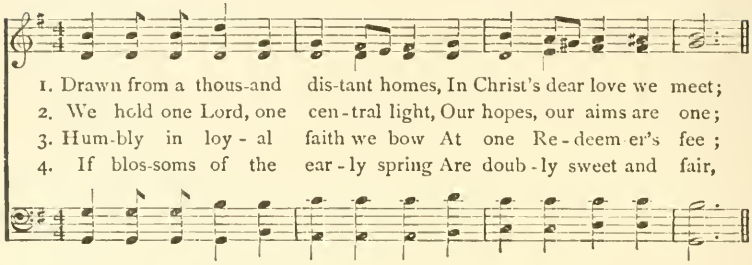
Resolved, That the Union proclaim in the most emphatic manner its unswerving adherence to the time-honored Baptist doctrine of the authority of the local church, and that it be understood that all local societies in affiliation with this body shall hold themselves entirely subject to the direction and control of the churches with which they are connected.

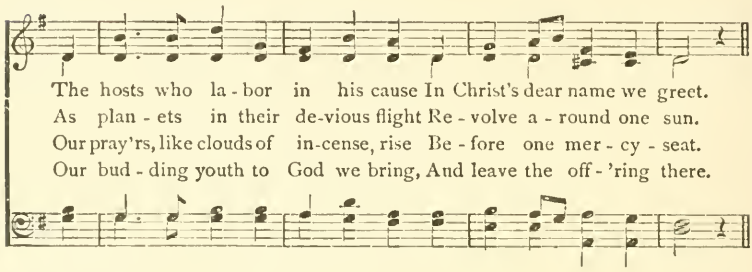
The Convention also passed a resolution in earnest support of the Christian Sabbath; and in strong protest against opening the World's Fair on Sunday; one declaring themselves as unalterably opposed to license in any form; and one of fraternal greeting to the Y. P. S. C. E. Convention soon to be held in Minneapolis, &c., &c.

CONVENTION HYMN.

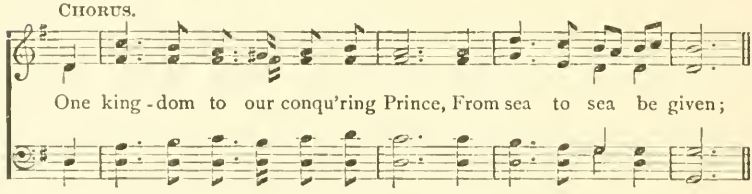
By S. F. Smith.
(Author of My Country, 'tis of thee.)

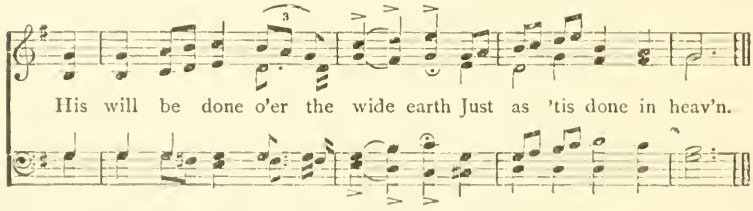
Music by Frederick W. Root.





Chorus.





Washington, D.C.
Brodix Publishing Co.
1892.

Yours very Sincerely

Kate F. Kimbace

"ONWARD, CHRISTIAN SOLDIERS" SERIES.

The Chautauqua Circles

BY

KATE FISHER KIMBALL,

Executive Secretary The Chautauqua Literary and Scientific Circle.

"WE STUDY THE WORD AND THE WORKS OF GOD."

WASHINGTON, D. C.

THE BRODIX PUBLISHING COMPANY.

1892.

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THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

The Chautauqua Literary and Scientific Circle occupies a unique place in history; it began life, like the ancient Thebans, full grown, and during the thirteen years of its history has shown no falling off in vigor or efficiency. Like other great popular movements, it has in point of numbers shown a certain amount of fluctuation, but the deep, steady undercurrent throughout its career has been one of progress, and its records to-day show that during thirteen years of life nearly two hundred thousand persons have enlisted in its ranks, for one, two or more years, that thirty thousand of these students have persistently held to the work for four years, and are enrolled as graduates of the society, and that at the present time thirty thousand active members are sending yearly reports to the Central Office.

The Chautauqua Literary and Scientific Circle is the natural outgrowth of the great educational impulse which these closing years of the nineteenth century have seen sweeping over Europe and America. It has already done a great work, and its ever widening territory bespeaks still greater efficiency for it in the future. But, as there are still many who ask what is the Chautauqua Literary and Scientific Circle, and what its history, the present article aims not only to tell briefly the story of the Circle, but to show also something of the work which lies before it.

The Chautauqua Literary and Scientific Circle first drew breath on the shores of Lake Chautauqua, in the summer of 1878. The purpose of the Circle was to provide a definite course of reading for busy people, a four years' course in history, literature, science and art, offering in some degree the college outlook, yet without the study of languages or of mathematics, without examinations or de-

grees; a course for young and old, to afford a review of past studies for those who had had advantages, and to open up a new world to those who had not; to provide one more bond of common interest and sympathy between human hearts hitherto more or less isolated, and to put hope and courage into lives which had for years groped helplessly in the darkness, for want of a guide.

None were more surprised at the results of this effort than the originators of the movement. The magic lamp of Aladdin unwittingly had been rubbed, and a host stood ready to follow wherever their leader might guide. Seven hundred persons joined the Chautauqua Literary and Scientific Circle before its influence had reached beyond its lakeside home, and in one year the seven hundred had increased to eight thousand. From that time the upward sweep of the movement has been indeed wonderful, and when we remember that membership in the Chautauqua Literary and Scientific Circle does not mean the mere joining of a society with duties which may or may not be performed, but that every year's work means the reading of at least six good books, it is not strange that many should drop out after a few months or a year or two of effort. It is rather a marvel that so many busy men and women have shown the courage and persistence necessary for the accomplishment of the work. And yet the course is not difficult, the books are carefully chosen, many of them so delightfully written that eager students find it hard to lay them aside, while thousands of active men and women have read them with ease, have been broadened and uplifted by them, and have at the same time borne a large share of the burdens which come to earnest lives. The fact that many drop out, means that it is easier to drift than to pull against the current, easier to divert the mind with light literature than to make it think and remember.

The Chautauqua Literary and Scientific Circle had unconsciously offered a supply for a widespread human need. Those early Chautauquans were earnest men and women, and it was a deep down, whole-souled enthusiasm that they put into the new cause. Many a community was stirred from one end to the other by the new Chautauqua "Idea." It was democratic from the start: "Whosoever will may come," was its spirit, and in the Chautauqua Circles of those early days, as in the later days also, were found the cultivated

woman, the trained teacher, the hard-worked mechanic and the man of position and influence, sitting side by side, each helping and being helped by the other. People who were not known to possess literary talents of any kind found themselves heartily welcomed into this new literary fraternity, and under the kindly stimulus of the Chautauqua Circle many dormant hopes were roused, many young lives quickened, many older men and women given a new share in the work of the community, and hidden currents started in many a life of which eternity alone can know the significance. Pastors seized upon the new plan as a refuge from the oft-repeated inquiry, "What shall we do with our young people?" Business men laid aside their weightier cares at night, and betook themselves to the study of English History, and young men and women who had found time heavy, and evenings dull, or a steady whirl of gaiety unsatisfactory to look back upon, suddenly discovered that in a class of wide-awake men and women history had a wonderful charm, and science a positive fascination. A Presbyterian pastor, whose circle met weekly under his personal guidance, wrote that he looked forward to the Monday evenings thus spent as a time of real recreation, and he added, "Our circle has no 'constitution' except Scotch-Irishness and a good backbone!" Another minister wrote of his circle, "We have fifty-five members, and wide-awake, working members they are proving themselves to be. I am more than paid for all the personal sacrifice necessary to the success of the enterprise." A circle in Kansas included in its membership persons from eighteen to sixty years of age. Professional men, mothers, young men and women, all worked together with great enthusiasm. The secretary wrote, "We are all very busy, but the Circle now is a part of our business."

And so the work grew, reaching up and down the land, finding its way into all sorts of isolated regions, and welcomed by young and old as an unspeakable blessing. A year slipped by, and nine thousand new Chautauquans came into the second class, the Class of '83. A summer Chautauqua held in 1879 at Monterey, on the Pacific Coast, was the starting-point for a Pacific Coast Branch of the Chautauqua Literary and Scientific Circle, and soon little bands of Chautauqua students were scattered all the way up and down the coast, from Puget Sound to Southern California. Canada also soon claimed

its privilege of organizing, and hundreds of Chautauquans just across the line have proved to be as loyal children of the Mother Chautauqua as any to be found in the forty-four "States." But even the Western hemisphere could not long contain the good news which the Chautauqua Circle offered to busy, hard-pressed, aspiring human nature, and so it was not many years before Chautauqua books were found in the homes of the missionaries in India, Persia and Siam, Japan and China, South Africa, Australia, and the Islands of the Sea. Japan, always progressive, and ready for any new thing, started its Japanese branch of the Chautauqua Literary and Scientific Circle, published its own Japanese Chautauquan, translated such books as were needed, and from all over the islands of the empire came an answering response. Thousands of members were enrolled, local circles were formed, and the Japanese Literary and Scientific Circle started out with high hopes. In the winter of 1886 and 1887 the work of the Chautauqua Literary and Scientific Circle first took a firm hold upon the mother country, Great Britain. Hundreds of members, from the north of Scotland to Land's End, placed their names upon the roll of the American society, and, though an equivalent course of strictly English books was furnished to all who desired it, there were very many who preferred to work under the same conditions as their American comrades. A goodly number of Scotch and English readers now hold diplomas testifying to four years of work in the Chautauqua Circle.

The graduation of the first class in the Chautauqua Literary and Scientific Circle, in the summer of 1882, was an event of no slight importance in Chautauqua annals; indeed, this demonstration of the successful working of the four years' plan gave to the work a new impulse, and brought Chautauqua to the attention of the thoughtful public as never before. Here was a class of seventeen hundred men and women, one-fifth of the number which had started on the work four years before. Quite a number were under twenty, a large proportion were between the ages of twenty and forty, many in the fifties and sixties, some few past the three-score years and ten. Out of the seventeen hundred, seven hundred were present at Chautauqua to receive the certificate or diploma of the Chautauqua Literary and Scientific Circle, a certificate stating simply the fact that the gradu-

ate had read the four years' course prescribed by the Chautauqua Literary and Scientific Circle, nothing more, no exhaustive examinations, no prizes, but this sheet of parchment meant to some of these graduates much more than many a college student's diploma means to him, and the Chautauqua graduate who recalled his four years' persistence against heavy odds, the struggles with a memory that would forget, the thousand and one interruptions that would discourage, and realized that he had triumphed at last, did indeed prize his diploma as the honorable recognition of a hard-won victory. A very graphic letter from a recent graduate tells its own story: "Herewith are my memoranda. I regret deeply that I must send them with such an untidy appearance, but it just simply couldn't be helped. I have written these at all times, anywhere, just as I could snatch a moment. I have carried my books and memoranda about with me, in the hope that a momentary lull in business would give me a look into them. I have come down to work at six o'clock, and gone home at nine-thirty P.M., sometimes would get only one or two questions answered in a day. I have not been out of the store for three weeks, except as I had to go for meals, my much-looked-for vacation came up missing, so you see I have not come up through smooth waters, but now that I have come, I would do it all over again for the pleasure of the conquest. I feel like a victorious general to-day, and shall take up the post-graduate course with much pleasure." The result of the first Chautauqua Literary and Scientific Circle graduation day, or "Recognition Day," as it is known in the Chautauqua calendar, was a membership of fourteen thousand for the incoming class, the Class of '86, and since that time every Chautauqua Literary and Scientific Circle class has numbered many thousands, sometimes running up even to twenty, twenty-four and twenty-five thousand enrolled in a single year.

Hundreds of members of the Circle visit Chautauqua every summer, some to receive their diplomas, others to join in class reunions, to study in the summer schools, or to find rest and recreation in the bracing air of this lofty spot. But the work of the Chautauqua Literary and Scientific Circle is not a matter of statistics, nor of office records. Its real work is in the homes of the American people, and no account of the Chautauqua Circle is quite complete without

a glimpse of the everyday life of some of its members. Into an Ohio home of education and refinement the Chautauqua Literary and Scientific Circle received a hearty welcome twelve years ago. A little group of mothers in that city has met weekly during these twelve years, devoting time and thought and care, first to the work of the four years' course, and now from year to year to that of graduate courses. Boys and girls growing up in these homes are as familiar with Chautauqua and its work as they are with that of the public schools, and that books should be their life-long companions is as much a matter of course to them, as the existence of a daily newspaper. A busy teacher in a Southern city wrote: "I am proud to enroll myself as one of the daughters of Mt. Holyoke Seminary, but I cannot express my thanks and warm appreciation for what the Chautauqua Literary and Scientific Circle has been to me the past four years." In striking contrast to this letter, comes a report from a little Circle up in the Tennessee mountains, started by a wise physician, who saw the needs of the community and then found a remedy. He writes that some of these Chautauqua members lead such isolated lives that they have never seen a telegraph, steamboat, or even a railroad; yet through the Chautauqua books and the monthly *Chautauquan*, which brings them selected articles by well-known living authors, and reports from all parts of the Chautauqua Literary and Scientific Circle field, they are kept close in touch with the active world. Not many miles away is a society woman in a great city, who reports progress under very different conditions: "Owing to large social obligations, it is through many obstacles that I carry on my readings through the winters, but when the social season ended this year I gave my housekeeping into the hands of servants, and shut myself up to Chautauqua work. I must acknowledge that the hours thus spent have been the pleasantest of the year. For this now acquired habit of reading good literature, I am greatly indebted to Chautauqua."

And now we travel a thousand miles across to the Nebraska frontier, where a United States soldier tells his story: "I have been campaigning nearly the whole of the past four years. I was in the entire Indian campaign of last winter, in which I nearly lost my life, besides suffering a great many hardships. In all the long and

weary marches, in camp and at night, by the light of a tallow dip, on dangerous and lonely picket duty, wherever I went, I always had the prescribed book of the Chautauqua Literary and Scientific Circle course, and I bless the day that I became a member of that far-reaching and all-embracing Circle. It has served to beguile many an hour that would have been worse than wasted—it has been the means of storing my mind with a vast amount of valuable and useful knowledge, which I shall strive to use in shaping my future course in life." But still further west we journey, reaching the State of Idaho, where we meet a Chautauquan who says: "I am a kindergartner in this far-away mountain region, where I hope to gain health and do some little good. God bless Chautauqua for the companionship it gives to those who are trying to do right and to live earnestly."

The Chautauqua Circle has been from the first entirely unsectarian, but the spirit of the movement is distinctly Christian, believing that the culture which ignores a spiritual life is but a poor and one-sided thing at the best. And so, while the required readings upon religious topics are not compulsory, they are selected with care, and few members hesitate to pursue the full course. The result has been in hundreds of cases the quickening of the spiritual as well as the intellectual life, and one incident of this kind may properly be mentioned here. The writer was one of the early members of the Chautauqua Literary and Scientific Circle. He says: "I began three years ago in a local circle at ————. When I joined that circle I did not care for books of any sort, and was one of the most profane skeptics that one would ever meet, but I soon began to get interested in the work, especially after hearing some essays read on the 'Retreat of the Ten Thousand,' and selections from Homer's works. I at once procured all the books needed, and was welcomed as a member of the circle. Thus passed the first winter, and part of the second was gone before I began to care for God or his Book. At the beginning of the third year I believed that there was a God. I had intended to go through all the reading, but my health failed me and I had to go South. I am now restored to health, I am to-day a Christian, and am studying for the ministry. I intend to enter the academy this fall, and to pay my way by working at carpenter work

half of the time. I lend my books to those who will read them, and tell others of the work. I think that the change in my life has been brought about through Chautauqua."

The fact that many members of the Chautauqua Literary and Scientific Circle are men and women past fifty years of age, has from the first been a most interesting feature of the work. A single "experience" from one of these older Chautauquans will show us what the Chautauqua Literary and Scientific Circle is doing for them. The letter comes from Upper Canada, and the writer says: "When a young lady came to me some time ago, and asked me to subscribe for the *Chautauquan*, with a view of starting a circle, I told her it was no use, I would subscribe for a picture book, but the *Chautauquan*, why I could not remember anything that I read. However, to encourage and please her I put down my name. It is now two years and two months since. During that time I have missed only two weekly meetings of the Chautauqua Circle, and our lessons are all recited with closed books."

But as already mentioned, the Chautauqua Circle has many warm adherents in far distant lands. For many years there have been active circles in the Hawaiian Islands, and a Chautauqua student from Honolulu wrote a few months ago that she had become much interested in a young man who had recently been pronounced a leper, and that she had sent him the books of the Chautauqua Literary and Scientific Circle, that he might feel that he was not entirely cut off from the rest of the world. She adds: "I bless the movement, that it can so safely keep one isolated human being in touch with the rest of the world, and that he can even share in what is so directly interesting thousands of his fellow-creatures."

For many years the captain of the missionary ship "The Morning Star," sailed from port to port with the Chautauqua books as companions, and to one lone island in the Pacific, where there was but one yearly mail, the good missionary ship carried supplies to four Chautauqua students. One wrote, "If I could give you any adequate idea of our life in Kusaie, you could better understand how difficult we found it to get time for this reading, and yet we were so hungry for it. We have no society outside of the half dozen composing the mission force, no stores, no churches, no roads, no

anything but the beautiful green mountains of our island, and the boundless ocean around us. But when people want anything very much, they generally manage to get it, and so we at the end of the year generally found ourselves tired out, but victorious, and by the time that our boxes had been brought from the ship we were ready to begin again."

An isolated Chautauquan from the Orange Free State in South Africa, though not a missionary, has a somewhat similar experience, which he states briefly as follows: "I have just finished reading 'Kingsley's Hermits.' Well, if any one is at all inclined that way, let him come and try this place for six months. Here I must go entirely alone; there is not a soul around here with a mind above sheep and horses, so that you can understand that the Chautauqua course is to me a solace and refuge."

In British India Chautauqua reunions are a part of the regular year's program among the missionaries, and one writes from the Himalaya Mountains, where many take refuge in the hot season, "Three of our Chautauquans are here for a little rest. All our Chautauqua Literary and Scientific Circle members are true and loyal. Our reunions are full of enthusiasm, and we each know here what it is to keep up the readings, and we are proud of our hard-earned seals."

Even in Great Britain a Chautauqua graduate of '91, on the Isle of Wight, proposes to continue her studies with the Chautauqua Literary and Scientific Circle. She says, "I shall cling to Chautauqua, for I do love her. She has been a comfort to me in my solitude."

Such in brief is the story of the early years of the Chautauqua Circle. But thirteen years have slipped away since the Chautauqua Literary and Scientific Circle began its life-work, and as we look back over the way which it has travelled, we see on every hand indications of the steady growth and permanency of the work. Its influence on many a community has wrought results which those who helped to bring them about could not foresee. Tendencies have been changed, new standards held up, new responsibilities have been assumed by men and women because of the broadening and deepening influence of the Chautauqua Literary and Scientific Circle upon daily life.

The principal of a high school in Massachusetts said to members of a Chautauqua Circle, a strong Circle, ten years old: "I am profoundly interested in the good work which you are doing, because I have had especially favorable opportunities for observing its salutary effects upon the boys and girls in the upper grades of the public schools. A devotion to high ideals on the part of the parents reacts with wonderful power upon the children in the schools, and the good results achieved by your society become more apparent every year."

In the great cities have grown up Chautauqua Unions, federations of Circles, banded together for mutual aid, and as the result of this combination of forces, new Circles are organized, weak ones are strengthened, courses of University Extension lectures are held and the influence of the Chautauqua Literary and Scientific Circle is made increasingly wide-spread. As an outgrowth of the Unions have come the Chautauqua Conventions, which bring together the members from a certain section of a State or county, for addresses, round tables, and other helpful exercises, sending them back to work in their own communities with new zeal and larger ideas of the real nature of the Chautauqua System of Education.

The records of these thirteen years show, too, that the prophecy made in the early days of Chautauqua, that many young men and women would enter college because of the Chautauqua Literary and Scientific Circle, has been abundantly carried out. How great the influence of the Chautauqua Literary and Scientific Circle has been in this direction is a matter only of conjecture, but many college students have testified to the direct impetus to higher education which they received from the Chautauqua Literary and Scientific Circle, and the following incident published in the "Review of Reviews," illustrates the fact that the Chautauqua Course of Reading is an opportunity which ambitious young men or women may make of real service in their efforts toward higher education: "Among the twenty-five doctors of philosophy who were graduated in June, 1891, from the Johns Hopkins University, was one man whose record in the department of physics is most distinguished, both for scholarly attainments and powers of original investigation. He has been called to a professorship in a well-known University, but he began his struggle for higher education with a Chautauqua Literary and Scientific

Circle. He was a travelling agent through the west for supplying dairy-farms with tin-pans and other bucolic ware. While making his business trips by train, while waiting at railway stations or lodging at hotels, he read the Chautauqua Literary and Scientific Circle four years' course in literature and science. That first outlook upon a broad field of liberal culture inspired him to go to college. The collegiate training enabled him, after years of study and teaching, to enter the University and to win the honors of a fellowship, a doctor's degree and various calls to high academic position. The records of Chautauqua are full of heroic examples of both young men and women who have sought higher education under difficulties. Here is a man who has attained. It is a case of Chautauqua Extension, from the farm to the University. Beyond the University waits the American people, for whom and by whose sons our colleges and universities were founded."

Two other interesting facts present themselves as we look for the results of these thirteen years. In 1889 there was organized in Great Britain the English Home Reading Union, with its headquarters at London, its object being "for the purpose of developing a taste for recreative and instructive reading among all classes of the community." The plans of the Union include the publication of a monthly magazine, a certificate to be awarded upon the completion of a definite course, special courses of study and the organization of summer assemblies for lecture courses, social gatherings, etc.

An English correspondent of the *Christian Union* wrote in September of that year: "While in America the latest blossom of the great Chautauqua System is University Extension, after the pattern of Cambridge and Oxford, with us the latest blossom of University Extension is a summer school after the pattern of Chautauqua." After speaking in some detail of this great gathering at Oxford, he adds, "It is now decided that the Summer Meeting be an annual institution here, and next year Cambridge organizes one on her own lines. Already we have had a more popular but very successful school at Blackpool, one of the best known Northern watering-places, with the specific object of floating the National Home Reading Union, and next month a Summer School opens in Edinburgh, which is to be aided by the most famous of the University professors there.

Thus it is plain that the 'Chautauqua Idea' is gaining firm foothold on English soil, and English people are getting to see its value and function in their national life. Meanwhile it is undoubtedly a good feature that the idea is being here worked out on English lines, in accordance with the English genius; but this by no means lessens our debt of gratitude to America."

During the same year the Catholic Educational Union was formed in this country, with its headquarters in the State of Ohio. The movement was indorsed by the leading men of the church, and the next year the Union adopted a magazine known as the *Catholic Reading Circle Review.* This new society, like the Chautauqua Circle, outlines a four years' course of reading, encourages the formation of local circles, and is already doing an admirable work in a field peculiarly its own. A letter of greeting sent from the Chautauqua office, in Buffalo, to one of the officers of the Union, brought the following reply: "As a former Chautauquan the writer can testify to the great good being accomplished by your movement. It is our great desire to infuse something of the Chautauqua spirit into the Catholic masses, and to instil among them a greater love for good reading. If we can attain a small measure of the phenomenal success which has attended your efforts, we shall be well repaid for having adopted Chautauqua methods."

Within the last few years, also, the Chautauqua Circle has found a new field of activity in the prisons and penitentiaries of the country. In a prison in the far west, thirty men took up the Chautauqua Course five years ago. The class was soon lost sight of, however, and no reports could be secured. But four years afterward a solitary student reported the work of the four years, returned to the central office his carefully filled "Memoranda" and received his diploma. He said, "This is my sixth Thanksgiving here, and to Chautauqua is due the only harvest I have reaped in all this long and weary time." In the Massachusetts State Prison twelve men, who are the prison teachers, have, through the encouragement and co-operation of the chaplain, pursued the Chautauqua Course for two years. He writes that the influence of the work is felt, not only by the men themselves, but by those with whom they come in contact, and he adds, "I regard it as very successful missionary work of a high or-

der." The Massachusetts Reformatory also has for years carried on a Chautauqua Circle as a part of the regular school system of that institution. One of the men who was for some time president of the Circle in the Reformatory, is now at liberty, and engaged in honorable service for his fellow-men.

At Stillwater, Minnesota, a class of thirty men are enrolled as active Chautauqua workers. Through the aid of chaplain and warden, who sympathize with the plan, but leave the men free to work out its details, the Circle is making encouraging progress. While conversation is restricted to Chautauqua topics, the men elect their own officers, make their own rules, carry out their own plans and in short govern themselves. The prison librarian reports a great change in the class of books drawn from the library—works of reference and standard volumes which heretofore stood unused are now in demand. The men show ambition and interest, whereas formerly there was apathy and listlessness. In the *Prison Mirror*, published in the institution, there appears each week a Chautauqua Column, at the head of which is a cut of the Hall of Philosophy at Chautauqua. The column contains articles written by the men, reports of meetings, and other items of Chautauqua interest. Similar to the work at Stillwater is that at Lincoln, Nebraska, where a class of sixty men are pursuing the course. There is no school of any kind in this prison, and the Chautauqua Circle is the only educational work that reaches these men, many of whom are bright and intelligent, and need to have their thoughts turned into new channels. The Chautauqua Circles in the city of Lincoln are able to take the personal oversight of this work, through the kind permission of the warden, and the good influence of the Circle has already shown itself in many ways.

From this brief review of the past history of the Chautauqua Literary and Scientific Circle we turn for a moment to look into its future. What does the Chautauqua Circle do for its students when the four years are over? Are they left from that time on to pursue work of their own planning, or may they still receive advice and direction in study? Out of the thirty thousand graduates of the Chautauqua Literary and Scientific Circle, undoubtedly there are some who have dropped back in some measure into the old paths, there are many others who, quickened by the four years' review, have busied

themselves with selected work of their own choosing. Some have entered higher institutions of learning, but it is an interesting fact that a full tenth of the whole body of graduates are still pursuing definite courses of study under the guidance of the Chautauqua Circle. The general four years' course aims to give a wide outlook. The graduate course of the Chautauqua Literary and Scientific Circle leads the earnest student into special lines of study in history, literature, science and art. Two years ago a three years' Graduate Course in English History and Literature was announced. At once more than one thousand graduates entered upon the work, and the proportion of graduate members of the Chautauqua Literary and Scientific Circle who are thus enlisted in special lines of study is steadily increasing from year to year. A series of short Summer Courses on the works of standard authors, with suggestions for study prepared by a professor of literature in one of our larger universities, has recently met with much favor, and will be still further developed.

But beyond the more advanced departments of the Chautauqua Literary and Scientific Circle, Chautauqua offers still higher instruction for those who desire to do thorough work under the personal direction of university professors, but who cannot enter resident institutions of learning. For such students as these the Chautauqua College of Liberal Arts was founded. The official report of the Chancellor of Chautauqua to the Regents of the University of the State of New York, contains the following statement concerning the Chautauqua College of Liberal Arts: "The Chautauqua College of Liberal Arts is in session for six weeks at Chautauqua, and carries on correspondence work through the winter. The instructors are all professors or teachers from universities, colleges, or academies of good standing, such as Yale, Johns Hopkins, University of Michigan, Wells College, etc. The theory of a summer session is not that a language can be mastered in six weeks by some rapid method, but that by concentration of attention upon one, or at the most two subjects, very decided progress is possible. For example, a sophomore in the average college recites three times each week in Greek, or in a term of three months he recites thirty-six times. A Chautauqua student who gives himself up to Greek, reciting twice each day, or

ten times per week for six weeks, will accomplish in one subject nearly two ordinary terms' work. The progress will be limited to one study, of course, but the gain both from actual accomplishment and from the economy of attention is far from insignificant. This department of Chautauqua, in short, offers for six weeks' college privileges, recitation rooms, laboratory, reference library, contact with capable and live instructors, to two classes: (1) Those who cannot attend other institutions for a longer period. (2) Teachers who want to observe the best methods of instruction put into actual practice. Through the latter class, especially, this summer college exerts a wide and helpful influence. The Correspondence Department of the College directs the home study of its members in all academic branches. In many instances the same professor is in charge of the summer teaching and winter correspondence of his department. It is not claimed that this method is equal to personal contact between pupil and teacher. There is a loss which cannot be compensated unless the correspondence student can attend the summer classes at Chautauqua, or elsewhere. Yet, by devoting more time to the work than the student in residence gives, the persevering and non-resident student may acquire mental discipline and knowledge which deserves recognition."

But we will suppose that the thousands of Chautauqua students are, through personal application to study under wise direction, steadily gaining in mental force. What then? How are they to use this new power? And while we look for an answer, the Chautauqua field seems to widen and broaden, new possibilities continually opening up before us. Look at our great factory towns, with their crowds of young men and women, many of them practically homeless, drifting aimlessly; and yet among them are hundreds of bright minds susceptible to good influences, only waiting for a helping hand. A few years ago, working in a thread factory in Rhode Island, was a young girl who, with her mother, took up the work of the Chautauqua Literary and Scientific Circle. She became so much interested in the selections from Homer's "Iliad," which formed part of the required work, that she was not satisfied until she had procured and read the entire poem, and this was afterwards followed up by translations from some of the Greek plays. Hers was undoubt-

edly an exceptional case, and yet history is full of examples of self-made men, to whom the helpful influences of a Chautauqua Circle would have been a priceless boon. In a recent article by Edward Everett Hale, he says, "No republic's life is worth twenty-five years' purchase, unless the average citizen can understand the general policy of that republic well enough to exercise intelligently his privilege of suffrage. A republic may drift awhile without such intelligence in its more ignorant half, but it cannot drift forever. There are too many rocks and shoals."

Let us suppose that fifty trained Chautauqua students, bright young men and women, in a great city, devote themselves to the work of educational leadership, and through the churches, the Young Men's Christian Association, the Working Girls' Clubs, the Young Women's Christian Associations, each one becomes the center of a little group of ten readers, meeting weekly, reading aloud, exchanging ideas and getting into mutual sympathy. Perhaps to each leader the result seems small, but when one remembers that there are fifty of these clubs, and that five hundred men and women are becoming more intelligent citizens, we may well believe that from such beginnings as these a veritable revolution may grow.

The importance and value of personal leadership in any great work has been again and again illustrated in the history of our own country. In 1787, when the National Constitution was submitted to the States for approval, it was bitterly opposed in New York by what might have seemed a hopeless majority, but Alexander Hamilton, by patience, persistence and hard work won the day. He is said to have remarked afterward that he could see the people change their opinions, but it was no slight task to achieve such a victory, and it was not won by a single effort, for Hamilton wrote sixty-three articles in defence of the Constitution, and when it came to personal work in the Convention he spoke no less than ten times.

The Chautauqua Circle offers to the young men and women of the present, not only opportunities for self-development, but through its varied courses of reading and study, elementary and advanced, the means by which they may work out some of the problems which beset our country. But not all the problems lie in the great cities, and the Chautauqua workers who live in smaller towns and isolated

communities, may, through Chautauqua Circles, University Extension Lecture Courses, personal sacrifice and persistent endeavor, make their efforts also tell upon the educational life of the community.

But last and greatest of all is the field which Chautauqua finds awaiting her in the homes of America. The busy, hard-pressed mothers, with large families and few servants, fearing lest their children grow away from them, and longing for a higher intellectual life. The young men and women growing up in such homes, with few ambitions, little self-reliance, and limited resources. To all of these the Chautauqua Circle comes with its broader, deeper life. A recent graduate of the Chautauqua Circle writes: "I can never fully express my thankfulness to the Chautauqua Literary and Scientific Circle. It found me a thoughtless, novel-devouring girl, and has left me a woman with higher aspirations than I ever should have felt had I not known the Chautauqua Literary and Scientific Circle." And a mother, whose life is that of many thousands of American women, tells her experience, briefly, as follows: "Having completed the year's work and complied with all of its requirements, I desire to tell you what this course of reading has been to me. I wanted to take up the reading several years ago, but a friend persuaded me not to do so. She said, 'It is such an undertaking, wait until your children are grown.' In an evil hour I listened to her advice, and I now consider those years as precious time lost, for I have demonstrated to my own and my friend's satisfaction, that I could read the whole course with ease, without interfering with my duties to my home, my children, or to society at large. Indeed, I believe that I am a better mother, a more intelligent friend and companion, and a better citizen than before I took up this course of reading."

The Chautauqua Literary and Scientific Circle offers to the American people the equipment for a great educational work. How efficient and far-reaching this work shall be, rests with the men and women who volunteer in the cause.

Kate F. Kimball

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Please note,—this volume contains 708 pages.